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VOL. XXIV.

NOVEMBER, 1894.

NO. II.

Expect Great Things from God. Attempt Great Things for God.

As the topic for auxiliary meetings in December is "The Life and Times of Dr. Cyrus Hamlin," we give a large part of this number to our present woman's work in Constantinople. If those who laid foundations fifty years ago could see our beautiful girls' college set upon a hill, consecrated to the cause for which they labored; if they could enter our large building in Gedik Pasha some Sunday morning and see the crowd of Bible students of all ages and nationalities, and know of all its varied week-day work; if they could see the beginning of a similar enterprise in Haskey,—if the founders could have seen these in addition to all the other work in Constantinople, their anxieties would surely be turned into abounding joy. Shall we not learn the never-to-be-forgotten lesson that our labors form only a link in the chain of events by which our Lord is bringing the world unto himself? Whenever and wherever duties are done in the best possible way, surely all anxieties as to results may be laid at rest.

THE contributions for the month ending September 18th, were nearly one thousand dollars less than for the same month in 1893. This makes the total decrease about \$6,000, or \$14,000 to be received beyond the usual donations before December 31st, in order to equal last year's amount. There has been an encouraging increase in legacies, but, as has been said, these are too uncertain to form a factor in comparison of receipts until the year has ended. Our readers have doubtless been informed of the circular sent out

by the Executive Committee of the Board, which contains the following suggestion: That each Auxiliary, by a committee or otherwise, make a new and thorough canvass of the church and congregation, to secure as many new members as possible, the smallest number aimed for to be one fifth of those not at present members or contributors to the Auxiliary; that the number of members obtained should be sent to the Home Secretary of the Branch, and that the membership fees and gifts from new members to the Branch Treasurer before December 15th, and as many as possible before November 1st.

Friday, October 5th, was also appointed as a day of prayer for this and any other method used to improve the financial condition of the Board. Most cordial responses have been received to the circular, and the good work is now going on. We hope every one who reads these lines will make it her first duty to secure at least one additional member for the Auxiliary with which she is connected. We trust that the call for this or some other effort in this emergency will be considered not as from any committee, nor officers, nor Board, not even from the millions of women dependent upon us for the Gospel, but from our Lord Jesus Christ himself, who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

THE Friday morning meetings have never been more fully attended week after week than since they were resumed, the first of September. The one on October 5th, the day appointed for prayer for the treasury, was one of great spiritual power. Nearly the whole hour was occupied in fervent prayer for God's guidance and blessing in the emergency that is upon us. It was a strength to feel that others all through our constituency were uniting in prayer with us. May we not expect great results?

Miss Evelyn Stoddard of Scotland, a cousin of the late Mrs. Mary Stoddard Johnson of this city, has been for two years past doing evangelistic work in China in connection with the China Inland Mission. She is in a certain sense independent, going out at her own charges and officially connected with no Board. She is a pioneer in a kind of missionary work which undoubtedly will in future years become popular among those not bound by family ties, who have means of their own and an earnest desire to take some personal part in carrying out our Master's last great command.

We quote some passages from a private letter recently received from Miss Stoddard:—

THIS is one of the interior stations where women are in command. I think, so far as I have heard, none but the China Inland Mission undertakes such work, but I think I am safe in saying they have proved it to be eminently successful. Being of the gentler sex they are not suspected guilty of any political motive such as a man might have. Then, being *only* women, from the Chinese point of view, it is often a case of *n'importe*. Thus disturbances

are prevented. Another point is that it throws much more responsibility upon the native Christians, more than if they had foreign men behind them. . . .

The ladies here are the only foreigners in this city, and very really do the people look for a representation of Jesus in them, as most of them have seen no other disciples. Do you not think that sisters in an isolated station like this need prayer? Not that the work is not full of joy, for to them I know it is, but there is a certain strain in connection with it which we at home perhaps little realize. Think what it must be, the fagging heat of summer just now upon them, no fellow-countrymen to appeal to in difficulty; months and months, perhaps, passing without seeing a foreigner; the gray monotony of some of their days in comparison with those to which they are accustomed in the home land. One of the workers once led a top-speed, busy life in London. Trials will come, too, in connection with the little band of believers which those in charge have, by the grace of God, to adjust; an unsatisfactory Christian, perhaps, causing many a heartburn. And there is "no meeting," no "telling speech"; no house to which to resort at night and throw off anxiety and care. Visits have to be made in homes where there is no possible safeguard against infection. The doctor? He is not within three or four days' call should anything happen. Do you not think such ones need the Everlasting Arms about them in a special way?

Dr. Bower who has just gone to West Central Africa under our Board, tells the following story of her experience in Liberia, her former field of labor.

In the year 1888 a party of missionaries came out to Africa to occupy stations along the Liberian coast; one of them, a lady who had spent years in special preparation for mission work, was located in the Graboo tribe, which are all around Cape Palmas. She at once entered upon her school work, having a class in music, a kindergarten department, and the general oversight of the whole school. Several months of earnest work, with such a happy spirit and such a beautiful, simple faith, looking out into the future and planning and laboring to advance the work both by her service and her means, it seemed indeed that the mission had a choice treasure and the people a blessing that they had not yet realized.

One day, suddenly and silently, the African fever touched her brow. We who looked on trembled, yet we felt that it could not be possible that she would leave us,—we could not spare her; God surely must hear our prayers and lay his healing hand on her. But the dear Father, who sees the end from the beginning, willed it otherwise, and with ten days of the comatose type of the African fever, silently and painlessly the beautiful life slipped away from us into eternity. While the body lay in the mission house await-

ing burial, old King Hodge, head king of the Graboo tribe, came in to take a last look on the face of the "God woman" who had labored among his people. He had seen her go in and out among his people, and respected her because of her white face. In his early boyhood he had entered the mission schools then on that coast, and had the advantage of a good education, with careful training in the Scriptures, yet no message of love or pardon from the sacred Word had touched his heart; he proudly, stubbornly had said, "I mean to be as my fathers were; I mean to rule my people as my fathers did;" and leaving the school he entered upon his duties as head king of the Graboo tribe, a ruler whose word was law. For thirty years and more he had walked up and down the streets of old Cape Palmas, where the church bells rang every Sunday, with a heart apparently untouched by any gospel message.

Long and silently he looked upon the face of our dead, then turned to us and said, "She is satisfied." "How do you know?" we asked him. "It is on her face," he replied. The stamp of the "I shall be satisfied" was so plainly on the cold clay that a heathen man had to acknowledge it. Then, in that solemn hour, we reasoned and plead with him. The old man seemed strangely touched. He said, "I think that sometime the Lord will manifest himself to me as he did to Paul, and I will be compelled to put away these heathen customs and wrongs." We told him that God meant that he should live up to the light he already had; that the plan of salvation was perfectly familiar to him; that he must put away the customs of his fathers, such as sasswood poisoning, devil worship, and all forms of witchcraft; must come to God as a little child, etc. He turned and walked out of the house talking his thoughts out loud, native like: "I never thought of it that way before."

Less than a year after, old King Hodge was wonderfully saved in the old stone church at Cape Palmas, and immediately set about righting the customs of his people, built little places of worship in the borders of his tribe, and in every way is seeking the salvation of his people; says he spends whole nights in prayer and tears that God may save his people. Who will say that the brief, beautiful life of our sister was wasted? She accomplished more for God by her death than she could by her life. The calm, sweet look of the dead face touched a chord in the old heathen's heart that burning words from living lips had never done. In the great day, when the nations of the earth will come up before the great judgment seat, there will be one who will be a trophy for the Master because of the brief life; and I believe there will be scores of others. And we whose hearts were bowed with sorrow, and felt that we could not understand, will never again doubt the wisdom of God in these, to us, sad afflictions. We must always say, "Thy will be done!"

TURKEY.

WOMAN IN TURKEY SIXTY YEARS AGO.

BY REV. CYRUS HAMLIN, D.D.

THE mission at Constantinople dates from the arrival of Messrs. Goodell and Schaufler, in 1831. I arrived eight years later for the work of education. Little had been done for woman's education at that time. Schools for boys were becoming quite popular, and the new schoolbooks in the spoken languages had not only given a great impulse to education, but had transformed it. It was not possible, however, to do anything openly for female education. An interesting accident had enabled the mission, about the year 1837, to make a small, tentative beginning under the form of a school of embroidery. A young Armenian called upon Mr. Goodell to make known his accomplishments as a teacher, and his desire to find employment. In the course of the interview he remarked that he had a sister who knew as much as he, and more. His father had a teacher come to the house to give him his lessons, and this sister, of her own choice, joined in and studied everything he did, even to the logic of Aristotle in Ancient Armenian. "But," he added, "you must not tell anybody, for my sister never would get married if it were known." This precaution of the faithful brother in the interest of his talented and accomplished sister, is a better exponent of the condition of woman than any amount of description. Absolute illiteracy was an absolute prerequisite to any fair chance for marriage. The teacher's sister sacrificed herself to her thirst for knowledge.

The missionary ladies at once said, "Here is a female teacher already prepared to our hand." They found the teacher's residence as soon as possible. The mother was a widow, and seemed to be a woman of remarkable good sense. The proposal of the ladies that her daughter should open a girls' school in her house, for which she would be paid a reasonable sum, was met with a prompt negative. Her house would be mobbed, and perhaps torn down. She admitted, however, that for herself she thought it might be a good thing. Her daughter had not been injured by her learning.

A school for teaching embroidery was then proposed, and to this she assented. Such schools existed. In the afternoon the girls would be taught drawing as a part of the art of embroidery, and also reading and writing as a part of the same. This was agreed to with some trepidation. A small fee was charged for each scholar, and the measure proved to be well taken and wonderfully successful. After a time other schools followed, and young women had a great incentive to qualify themselves to be teachers of embroidery and its related arts. This was the narrow door of entrance to woman's education.

A few days after my arrival I had, through an interpreter, an interesting conversation with a very intelligent Armenian banker of very liberal views. He welcomed me warmly as a teacher for his people, and rejoiced that I was to establish a school of a high order for Armenian youth. He insisted, however, that we must never think of establishing a school for girls. He argued against it very strongly, and declared with emphasis they would never be allowed. Women were heady enough already. Educate them, and they would be uncontrollable, and would marry whom they pleased.

But the ice had been broken, and could not again be frozen together. It was not, however, till 1845, five years after the opening of the seminary at Bebek, that a boarding school for girls was attempted. It was opened with eight pupils under the care of Miss Martha Lovell. Its numbers were not large, but its success was quite remarkable. It was enlarged from year to year, and during Miss Lovell's term of service nearly every pupil became a converted Christian.

The education of woman was thus inaugurated at Constantinople. It came in slowly, and with lively opposition and fierce, scandalous attacks, but its progress into all departments of the empire has been irresistible and remarkable.

It is now difficult for the younger part of this generation in Turkey to credit the plain and simple facts of woman's condition fifty or sixty years ago. In the first year of my missionary life I met with only one adult woman who knew how to read. There were others, of course, but I was often assured that it was not considered reputable. It attached a certain degree of suspicion and discredit to a young woman, and few men would wish to encounter the dangers of such an alliance.

The social position of woman was different then from what it is now. She never appeared at table with guests. She and her daughters served the father and the elder sons, and then ate their meal afterwards, and after coffee and chibouks were served. It is not so now. Her position has risen in many ways. She has become a teacher not only in the Protestant communities, but in others. To some extent she has become conscious of the change, and is disposed to claim a consideration which for ages has been wholly denied her. In the Armenian Protestant community an absolutely illiterate woman will rarely be found. In a census taken some years ago the number of illiterates among the women was less than that among the men.

The other nationalities, the Greeks and Bulgarians, have entered upon the work of educating their daughters with great zeal. The missionary institutions have furnished many excellent teachers for this good work among the various nationalities of the East.

Unfriendly powers are plotting the destruction of our missions in Turkey. The work has already entered through many channels into the minds and hearts of the people, where finite power cannot reach it and where Infinite power will guard it. It is a time of severe trial in the East, and a time when the people of God should earnestly pray that the wrath of man may be made to praise him, and the remainder thereof be restrained.

THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE—THE ACADEMIC YEAR.

BY MISS CARRIE BORDEN.

President, Miss Mary Mills Patrick; Dean, Miss Florence A. Fensham; Professors, Miss Isabel F. Dodd, Miss Ida W. Prime, Miss Susan H. Olmstead,* Miss Julia W. Snow.

THE American College for Girls in Constantinople closed a very successful year on June 29th. The number of students enrolled was one hundred and seventy-three,—twenty-six higher than in any former year. Of these, ninety-five were boarders and seventy-eight were day students. They were of various nationalities—Armenian, Bulgarian, Greek, Turkish, French, German, English, and American. They came from Russia, Roumania, Bulgaria, Greece, Macedonia, distant parts of the Turkish Empire, and many from the city of Constantinople. Strong enthusiasm for work and the development of high Christian character have pervaded the year.

In the absence of the president, Miss Mary M. Patrick, the dean of the College, Miss Florence A. Fensham, has most successfully filled this office. The institution comprises kindergarten, preparatory, and college courses. The government of the college students is admirably sustained by the Self-government Association, composed exclusively of students, who are elected by the students, and who have chosen for the motto of the Association, "The College expects every girl to do her duty." The acting president of the College writes: "The Self-government Association is proving itself a powerful education in developing a spirit of responsibility and self-respect among the college girls."

The language of the College is English. Special courses are given in Latin, Ancient and Modern Greek and Armenian, Slavic, Bulgarian, French, and German. Each student is required to pass a creditable examination in her own vernacular. Added to the regular college courses is a winter lecture course, kindly contributed by the faculty of Robert College

* Supported by the Board of the Interior.

and other friends. The course for last winter was as follows: "Vision," Miss Mary Pierson Eddy, M.D.; "Eschylus," Prof. Louisos Eliou; "A Traveler's la Hollande," M. Adolphe Burdet; "Hebrew Poetry," Rev. Elias Riggs, D.D.; "Scientific Facts and Theories," Prof. W. T. Ormiston; "The Early History of Man," Edwin Pears; "The Columbian Fair," Rev.



MISS MARY M. PATRICK.

George Washburn, D.D.; "Tennyson's Palace of Art," Mrs. Stephen Panaretoff; "The Mosaic Mosque," Rev. Canon Curtis. There are two literary societies in the College, which give an entertainment annually. In May of this year their programme was music and a symposium, "The Thirteenth

Century in England as presented by Scott's 'Ivanhoe' and Tennyson's 'Foresters.'" Charter day, February 18th, is annually celebrated by literary and social exercises and a dinner. This year, as it came on Sunday, there were two days of celebration. A special sermon was preached on Sunday, in Barton Hall, by Rev. Robert Chambers, of Bardezag.



THE CLASS OF '94.

The missionary society of the College numbers sixty, and holds public meetings in Barton Hall. It supports every year a pupil in the school under the care of Mrs. Wm. Gulick and others in San Sebastian, Spain, requiring \$125, and annually contributes for the work of Pundita Ramabai, the Sâhradâ Sadama in India. The Christian Endeavor Society is eager and active. It received a rich blessing in the spring of 1893 from a visit from Rev. F. E. Clark, D.D., the founder of the great work.

A brilliant concert, under the direction of Paul Lange, Mrs. D., the musical director of the College, led up to the exercises of commencement week.

On Sunday, June 24th, the baccalaureate sermon was delivered by Rev. A. Van Millingen, Professor in Robert College. On class day, June 28th, the programme included music, orations in English and Greek, class ode, class history and prophecy, and literary papers, all by members of the class. Commencement Day was on Friday, June 29th. The exercises were music, address by Edwin Pears, Esq., of Constantinople, presentation of diplomas by the acting president, Miss Florence A. Fensham, prayer, and singing of the college hymn. The degree of Bachelor of Arts was conferred upon eight students, seven of the class of '94 and one graduate student of the Home School of the class of '89. The class of '94 has one Greek, one Armenian, three Bulgarians, one English, one American. Another fine Greek girl was compelled by ill health to leave the class. Rev. George Washburn, D.D., President of Robert College, the orator of the day, was prevented by serious illness from giving the commencement address which he had prepared upon "The Nature and Object of College Education." Edwin Pears, Esq., kindly consenting to speak in his place, held the attention of the large audience with his characteristic eloquence. Dr. Washburn's address was published in full in the evening paper of the same date, *The Levant Herald and Eastern Express*.

Commencement Day at the American College for Girls always attracts a large audience of various nationalities, and on this occasion there were present representatives of His Imperial Majesty the Sultan and of the Ministry of Public Instruction, of the Legation of the United States of America, of the Bulgarian Exarch, of the Armenian Patriarch, and the Armenian Archbishop of Kadikeni, of Robert College, members of the press, and many other persons of high standing. A social entertainment followed.

The Alumnae Association holds two meetings at the College every year, and proves allegiance to its *Alma Mater* by contributions to a science department. The association has a circulating library, partly given by friends and partly purchased by the members themselves. The association held a delightful literary meeting on June 12th, and a reunion on Tuesday of commencement week.

A lawyer of much prominence in the East has said, "The *status* of any people depends upon the place which women hold among them." Another, in high political life in Turkey, recognizing the universal fact of God's ordination for humanity that mothers mould and build the life that makes the character of a nation, says, "This College is making such mothers as we want to establish our nation." The students, as women of Christian education, are holding places of high social influence. One of our missionaries from Eastern Turkey calls this College the Harvard for girls in the East, and

students come from schools in various mission stations for better preparation as teachers in local mission schools. From several months, in three visits, of living in the institution, as a home school and as a college, in most familiar co-work with the faculty, and in close friendship with the students, I can truly testify that Christian being and Christian living is the single and supreme aim of all its work. The power of this College is felt in all the land.

The academic year of 1894-95 opened in September. The president, Miss Mary M. Patrick, resumed her work, after a year of rest and study. She writes: "We are having many applications from all over the Eastern world, from Bartoun in Russia to Porte Lagas in Xanthi. On returning from an Armenian wedding I found fourteen people here to see me, and four important questions to be settled. There are many difficult problems to be solved. When I contrast the present state of things with the small numbers of the institution in its last year as the Home School five years ago, and see how God has blessed it, I am ready to hope for anything."

When we remember that this College stands in the midst of the terrors and ravages of earthquakes, and the way in which cholera is building walls of quarantine to be passed only by patient endurance, the constant increase of numbers is most remarkable.

WORK IN GEDIK PASHA.

EXTRACTS FROM LETTERS FROM MRS. F. M. NEWELL.

WHILE many things we would do are left out, the work directly in hand has been kept a progressive one. The day and evening schools grow in prestige each year. In the day school we are overcrowded, and send children away whom we would be glad to receive.

Last Friday evening the teachers of the Sunday school met here for a social hour and to discuss plans and measures for better work. There were eighteen teachers, fourteen of them young people, and a choice band of well-educated ladies and gentlemen they were. Their consecration and enthusiasm was an inspiration, and I was impressed as never before. What a power against the evils of this city lies in this Sunday school of Gedik Pasha. It is interesting, too, to notice how the teachers who go out from us carry away a love of the Sunday school, and are quick to institute Bible study in new places. We make it a point to use every available teacher, and seem never to want for scholars to form a new class in Sunday school.

The Y. P. S. C. E., formed among the girls one year ago, is very promising. We see how the movement is meeting the lack we noticed—the feeling of individual responsibility. Their weekly prayer meeting is held here

just after the Sunday school, with an attendance of fifty to sixty. To have short prayers and brief speeches is a new and strange thing in the work here, and stranger still is it to hear a woman's voice in public gatherings.

Last week our work at Stamboul and my name were on the Woman's Board Calendar for concert prayer. Those were two of the peculiarly hard days which sometimes come into a work like this, and it was a real uplift to feel that so many of the friends at home were praying for



MRS. S. M. SCHNEIDER, FOUNDER OF THE WORK AT GEDIK PASHA.

me. Previous to the date I had asked some of the native friends to unite in this special prayer. During a call later, one of our friends said, "I spent a half hour each on Monday and Sunday morning in specific prayer." I was curious to know what the petition in this prayer of Oriental length was, so asked him. He summed it up as follows: "I asked God for every blessing on the work in Gedik Pasha, and an extension of it till the

whole world becomes Protestant Christian." I know there was sincerity in the prayer, and I thought it like the work of the Woman's Board in comprehensiveness.

To-day, June 28th, ends the eighth year of the mission day school at Gedik Pasha. This work, which has been slow to gain the confidence of the people as to its permanency, has, from a small beginning, grown to a membership of one hundred and ninety-seven without free scholarships this year. During these years we have sent students from this school to Robert and Anatolia Colleges, to Bardezag High School for boys, to Scutari College, and to the boarding schools at Brousa and Adabazar.

In our polyglot city variety of language is unavoidable, and this increases our work in every department. Five native teachers have been employed the past year, and five languages in constant use. Except in moral instruction given here, we have sharp competition in the native schools, which have been multiplied and much improved since the opening of this school.

Three fourths of our scholars come from non-Protestant homes. The first hour of each morning is devoted to Bible study. Our teachers are all active Christians, and the value of this school as an evangelizing agency cannot be overestimated.

For eight years we have, more or less regularly, been waited on by officers from the palace, who demanded what, except in the case of Robert College, the Sultan has never granted to foreign schools in Turkey—a firman. Recently, through some unknown cause, a legalized document was received from the Minister of Public Instruction, and henceforth the mission school at Gedik Pasha is to exist without questioning. Surely, "They that be with us are more than they that be with them." We give praise for untold blessings, and shall enter on the new school year with greater courage than ever before.

The past months we have had fifty-four kindergartners crowded in a room which should accommodate but thirty. The demand has seemed so imperative we have decided to convert our guest chamber into a new schoolroom. This costs sacrifice, for we are the only remaining missionary family on this side the Bosphorus, and are incident to much entertaining. Now we need money for desks, stove, and blackboard.

When you plan and pray for us, do not forget that we are two ladies, in this most foreign part of Constantinople, with our nearest American neighbors more than one hour away by the quickest public conveyance, separated by the Bosphorus and Golden Horn, with no communication after sunset.

We are not hedged about with walls in a compound, with friends of like purpose and aim, but this mission house faces three streets, and two of the doors are open day and evening to all who would enter. Though we have under our direction a most interesting Sunday school, which has had an



MRS. FANNIE M. NEWELL.

attendance of 300 through the year, a day school with 197 members, and an evening school where 60 young men study language, our responsibility is far from ending with teaching. At Koum Kapou are the reading rooms and coffee house, which make a demand on us; the city mission claims time, the

Bible women need direction, and the appeals to our sympathy and help from the Nicodemuses, the oppressed, and the unfortunate are nigh legion.

One of the privileges of this work is the number of helpers for whom it furnishes employ. In Sunday school eighteen teachers, giving free, consecrated labor which cannot be summed up till eternity; at the reading rooms a Greek evangelist always in attendance; three Bible women visiting in the homes, and in the day schools six earnest Christian teachers. Letters from missionaries have often testified that this is a work second to none in Constantinople in importance. As an evangelizing agency, I believe it cannot be overestimated. It has gradually but surely secured a powerful foothold in the very center of this capital city of the empire, and now the authorization just received from the government gives our work a look of permanency, and ourselves a feeling of security, never possessed before.

This house, which seemed so spacious when we moved into it, and large enough to provide for all coming wants, is already outgrown. We are compelled to send away many bright children who apply for admittance to our school, for our rooms are already overcrowded. They stand in the street looking through iron bars, and say, "There is no room for me in there," and it is to me a heart-breaking reproof.

BEGINNINGS IN HASKEUY.

BY MRS. S. M. SCHNEIDER.

CONSTANTINOPLE is situated on the European side of the Bosphorus, the city being divided into two parts by a deep inlet, which, because of its horn shape and fine harbor, is called the Golden Horn. On the north side of the Golden Horn, opposite Stamboul, is the quarter Haskeuy.

In the early days of the mission Dr. Goodell resided here, and the Girls Training School was under his care. Miss Maria West was the principal. In 1862 this school was removed to Marsovan. No missionary has resided here for many years. There being a chapel on the ground and pastor Asadoorian at work here, also a day and Sunday school, Miss Gleason felt there was a nucleus for work and opportunities similar to those in Gedik Pasha, and hoping to take up some of the very lines of work carried on there, went to reside in Haskeuy in October, 1892. Dear "Mother Parsons" joined her as comforter and counselor, but feeling that her own work was urgent in Bardezag, she returned there this summer. Mrs. Seelye (formerly Miss Tucker of the Boarding School in Adana) was appointed her successor. Miss Gleason wrote, July 1st: "We hope to begin the New Year soon. Mrs. Seelye's coming will be a great joy and inspiration, but it will also bring new need of consecration, new need of the Divine guidance, the help of the Holy Spirit."

What prayers were offered by the early missionaries! In the Girls' School revival followed revival. Miss West, in her "Romance of Missions," wrote, "The house has become a Bethel." "It seems like entering another kingdom to come into this house," says our missionary father, Dr. Goodell, who frequently closes our afternoon sessions with reading and prayer. A Bible class in this school was also taught by the venerable Dr. Elias Riggs, the



MISS MARTHA J. GLEASON.

wonderful linguist, who translated the Bible into four languages, and who now, at the advanced age of eighty-four, is writing commentaries on the Bulgarian translation. Dr. Goodell left a catalogue of the school in his own handwriting. First on the list is A-ghav-in, which signifies Palm tree. Another, Sopoohi (Holiness). Another, Aroosiag (Morning Star). Now,

it is possible that some of the gränddaughters of these pupils may be in day and kindergarten schools in Haskeuy. Miss Gleason writes of the delight of admiring friends, when the children did so beautifully in their examinations in June.

Speaking of Christmas, the Sunday-school children had a tree and gave a concert, that was well done. "I wish you could have looked in upon us that afternoon. The children were so happy; many had never seen a Christmas tree before. We undertook it with no little anxiety, for there is a class of young men and boys with so bad a reputation at gatherings before we came, a police was employed to keep order; but one never saw a more orderly crowd than they were that day." At a later entertainment she describes the gifts hung upon the tree, and bestowed by the children upon their papas and mammas. I recall in striking contrast the outcries of children who in former days were whipped along the streets by their mothers, taking them to school, so great was their aversion to the old-time teachers and dreary schoolrooms. No wonder; they were driven off by seven o'clock in the morning, and had to sit on the hard floor all day, boys and girls; occasionally a child had a cushion.

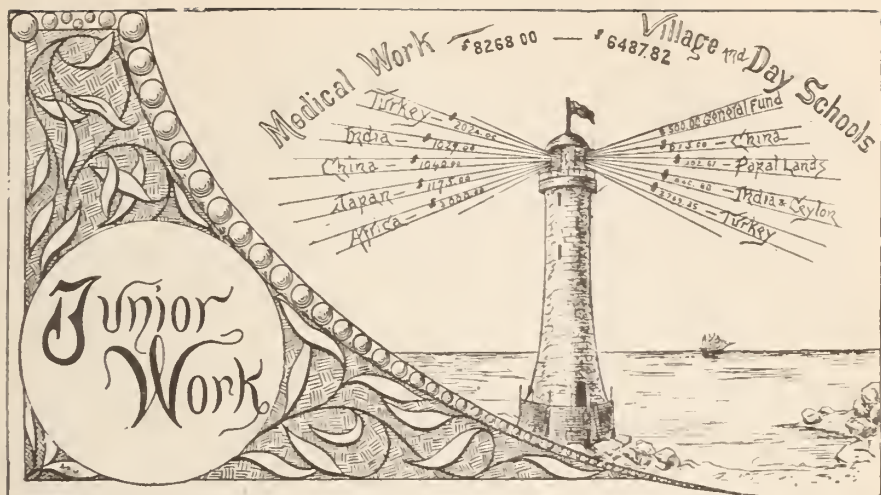
Many Jews beg to be admitted to the school, and had Miss Gleason time she would open two schools, one for Amenians, the other for Jews. They have found great pleasure in the Young Men's Class. She writes, "We hope to make visiting our most effective work, and doubtless a mothers' prayer-meeting, similar to the one we started in Gedik Pasha, will come as a monthly meeting." Of the earthquake she writes: "I was up-stairs alone, just ready to sit down to lunch, when the house began to rock back and forth in a frightful way. My first thought was for the children, and I rushed down to them as fast as I could go, with the stairs swaying, plastering falling, dishes rattling, and expecting the house would fall over us. They had begun their lunch, and were sitting with their food before them; and when I saw how calm they were (they had no idea what had happened), and that the house had not fallen, I quieted down too, though I was trembling and pale, the teacher said. I knew it would come again, and took the children into the garden. Soon the mothers, servants, and others came to see if the children were safe, and take them home. When the children saw how excited they were, some of them began to cry too. It was pitiful to see the hopelessness of the women, just crazy from fright. It is a dreadful sensation to feel the earth, usually so firm and steady, rocking and everything tumbling down.

"Many recognize this as a warning voice, and are flocking to the churches, praying for mercy. One man said to a missionary 'Do you know what I

think of this earthquake? We had forgotten there is a God. He has now spoken to us to say, "I am here." May many who have never entered a Protestant church be quickened anew to seek salvation through Christ."

As it is now impossible to obtain a firman to build a church in Constantinople, an incident or two in regard to the erection of the Haskeyu church may be of interest. On October 4, 1864 (thirty years ago), Dr. Goodell wrote Rev. William Adams, D.D., Madison Ave., N. Y., saying that Mr. Sakis Minassian had offered £500, for two years, without interest, for a new church. Dr. Goodell added, "There are three things we shall want of your good people. First, a bell to call a solemn assembly three times every Sabbath day. Second, a melodeon to help lift up our sound on high, when the people have been called together by the bell. And then if you give us these two, we want, third, your prayers. With those two (bell and melodeon) this service will not only supply the wants of many, but be abundant also by many thanksgivings to God." The response was a most generous collection. Dr. Goodell in his acknowledgment said, "Had your church been organized three thousand years ago, and had they been as thoughtful of King David's wants as they were of ours, it would have been celebrated in the 150th Psalm; and when he called upon us to praise God upon the loud cymbal and the high-sounding cymbal, we would have added with an emphasis, and also upon the six-stop cabinet organ of Mason & Hamlin, the gift of Dr. Adams' church." Religious services are now held in nine different quarters of the city in Turkish, Greek, and Armenian languages.

But how meager the results unless followed by special efforts in all lines. This help is given in only two places, Gedik Pasha and Haskeyu. What are nine preaching services, with small congregations in some places, in a great city of a million of souls? I can still hear the tramp of hundreds upon hundreds of feet surging through the streets of Constantinople, few only having any sacred associations with Sunday, only business and pleasure being the aim. It is appalling! And how many thought of Jesus as their Saviour? What would nine preaching places do for Boston and its needs, a city of four hundred thousand? Some may think Haskeyu parched and burned over, but the Holy Spirit can pierce through a strata of worldliness. This was Dr. Judson's reply when asked as to the prospects of his field after several years of apparently unsuccessful labor, "I believe the prospects are as bright as the promises of God." While Constantinople and Smyrna hold the keys of two continents, Asia and Africa, shall we cut down needed supplies? Shall we cripple our workers while distress and physical suffering must be relieved this winter? Let us pray earnestly that the judgments of God may be heeded and religious impressions deepened.



— To give light to them that sit in darkness Luke 1:77 —

AFRICA.

LETTER FROM MISS M. LINDLEY.

INANDA SEMINARY, June 29, 1894.

WE, who are supported by you, are your representatives because you could not come yourselves, and it is our duty to send you our reports.

I was left at the close of this school term at our dear old station, wishing to renew my acquaintance with those we loved and called members of "our church." I promised to take good care of the "runaways," for, as you know, the Inanda Seminary has become "one of the cities of refuge" where young girls flee, some to wear clothes, others "to learn to believe," while some run to hide from those who would force a marriage with some one they dislike very much. These that remained were afraid to return home, so while Mrs. Edwards, Miss Phelps, and Miss Price went to Adams, to attend the annual meeting of the missionaries, I acted the part of an overseer.

On Monday, June 25th, a fine-looking man came and asked for Mrs. Edwards. He said his daughter, a former pupil, was dying, and she had sent him to beg Mrs. Edwards "to let her die in the Seminary, where she had heard so much about Jesus, and where she had learned the way to heaven; and that she wished so very much to see her dear teachers (Mrs. Edwards, Misses Phelps, Price, and Nomasonto) once more before she died, to thank them for having done so much for her." I said I would write to the teachers at once to ask their consent; but the next day he brought his dear child,

saying she would not wait for Mrs. Edwards' reply, for she wanted to die among God's people and to be planted in the Lord's garden.

She was one of the girls who had run away from her heathen home "to learn to believe," as she expressed the desire of her heart. She went home after awhile, and complained of not feeling well. She was "well doctored, but only grew worse," as her father told me, adding: "She always said, 'We must see that it is God's will. His will is good.'"

When I saw Potoyi for the first time she looked very happy, and smiling, said, "I am so happy to be among the people of God, and I am going to be planted in the King's garden." She had no fear, no sorrow. Her mother began to tell me how very patient she had been, and that she talked much about Jesus, the King of Heaven, and that she loved to hear his words read and to sing the hymns she had learned at school; and when she saw that she was dying she said: "I cannot die among my people, for they do not love Jesus, and they only throw away the body, but those who love Jesus take care of the body; they plant it in a garden, and they take care of the garden, for they know that their bodies will rise again when their King comes to wake them to be forever with him." So they brought her to die where she had found her Saviour.

On Thursday night at nine o'clock she called her parents and said: "Lift me up; I want to die sitting up. I am so happy you must not cry one tear; tell them all at home not to cry, for I shall be with my Saviour. Now bid me farewell; I am so happy I am going to the King of Heaven, and my body will be planted in the King's garden. Peace to you; I am going." These were her last words, and without a struggle she "fell asleep," to wake and rise when her King comes!

It was a very happy funeral, for we all seemed to feel the full meaning of those precious words, "To die is gain." The native pastor spoke very beautifully of Potoyi's happy farewell, and perfect peace and joy to depart to be with the Lord. On Thursday afternoon Potoyi said she hoped she would live to see her dear teachers once more, but when she felt that her last hour had come, only joy filled her heart, and she was quite ready to go. Her mother told me as we walked out of "the Lord's garden" (as Potoyi called "God's acre"), "I am in such a sweet stillness my heart is quiet; I know that Jesus has wiped my tears away;" and with much earnestness she declared she "would be a believer, and pray to the great God of heaven as long as she lived." The father of Potoyi seemed to be not quite sure if he would be able to believe to the end, but promised that he would listen and think. As we looked at Potoyi's face in the coffin, we were all struck with the beautiful, radiant smile of happiness. The Lord touched her and she "was made whole."

SCATTERING OF THE FINANCIAL DOWN.

BY S. LOUISE ALLEN.

It was sixteen years ago that our Thistle one day found herself changed from a great prickly, purple ball, into a mass of the softest, fluffiest down imaginable. It was a strange and unaccountable change. For the last two or three mornings, when Thistle had paused, on awaking, to admire herself in the mirror of dew on her largest leaf, she had noticed that it was becoming a very pale flower which glanced back at her from the leaf, and now—now there was not a trace of that beautiful purple she had so often admired, nothing in the world but thick, white down; and she sighed as the wind rustled softly by her, and she wondered what it all could mean.

But suddenly she caught her breath with a little gasp, for a gust of wind, quickly passing her, had plucked one of the white, feathery bits; and as it rose above her she saw, fastened securely at the end, a small, brown seed. And then, as she watched, Thistle rubbed her eyes in astonishment, just to make sure she was not dreaming; for the tiny brown seed was growing larger and larger, and—why, it wasn't a seed at all, but a great package, marked "Gospel Hymns, No. 2. For Miss Parsons, of Constantinople. Value, \$4.84." And there they were, sailing swiftly away over the ocean to far-off Turkey.

And then followed quickly a particle of down whose seed was a long, narrow bit of paper, marked "\$5.00, for the W. B. M." Thistle drew a long breath of amazement, and settled herself more comfortably to await further developments. And as she waited she saw some one standing near her, who said, "Come, now, Thistle, no one misses those bits of down, not even you yourself; couldn't you send a few more scraps of paper to the Board?" Then Thistle gave herself a little shake, and two seeds were blown upward into the air, one bearing \$40 to Aintab, and the other \$30 to Battalagunda.

Soon a voice came from Turkey in Asia,—a voice which told of much suffering among the poor people,—of want and of famine, and of a noble effort being made to start a soup kitchen; and straightway up floated a bit of down with \$25 flying from it, and soon another followed. Even then the W. B. M. was not forgotten, and \$40 found its way thither, besides \$25 which flew to Mrs. Fowle, for her work in Cesarea. Then, at intervals, there went to the Woman's Board \$90, then \$25, then \$50; then a great box of Christmas gifts for the children in the schools and for the missionaries; a box valued at \$50 went to Mrs. Fowle, at Cesarea.

Meanwhile Thistle was thinking, and her thoughts ran somewhat like this: "Here is this kind voice at my side which tells me what is best to do,

and helps me shake off my down. What can I do to show her how grateful I am?" And then an idea popped into the downy head, and in less time than it takes to tell it, a \$25 scholarship, bearing the name of Fannie Palmer, went to Ceylon.

Just then a slight rustling sound made Thistle turn her head, and there by her side she saw the very counterpart of herself in miniature. "Why, what are you?" exclaimed Thistle. "I!" replied the little one, in an aggrieved tone; "why, I should think you ought to know me! I'm the Junior Thistledown!" and the tiny Thistle gave itself a proud little shake, freeing a box marked for Micronesia, value, \$11. Determined not to be outdone, Thistle Senior immediately sent a \$19 box to the Home at Auburndale, and then \$70 to the W. B. M. And later this same little Junior sent \$35 to the W. B. M. Then, at intervals, went from the big Thistledown checks for \$70, \$77.75, \$80, \$79, \$123, \$105, and \$40 to the Board; and then the funniest thing happened: one brown seed, blowing over Thistle's head, disclosed a string of 125 ridiculous calico, gingham, and outing-cloth wrappers for Dr. Root's tiny Indian babies.

Afterwards \$37.06 went to Mrs. Tewksbury, for her work in China, and \$15 toward raising the debt of the W. B. M.; and last, but by no means least, a parcel of garments for the little daughter of a missionary, who is on the point of returning to Turkey.

And now, on the twenty-fifth day of May, 1894, Thistle is overlooking her accounts, and comparing dates and figures, and she finds that in all these sixteen years, with the help of the Junior Thistledown, she has helped all sorts and conditions of people to the amount of \$1,360.80. And the strangest part of it all, friends, is this: Thistle has more down now than when she began; for then she was only a big, prickly, purple ball, with never a feather of down, and now, in her treasury there is a trifle less than \$20, besides all these missionary offerings which have poured in to-day.

FOR CHILDREN'S MEETINGS.—THANK OFFERINGS.

BY MRS. JAMES L. HILL.

"We Praise Thee, O God," "I Gave My Life For Thee," "Give, said the Little Stream," and other hymns of praise and thanksgiving.

Scripture reading. Returning to give thanks. Luke xvii. 12-18.

Impromptu verses by five little girls.

"In everything give thanks."

"With thanksgiving let your requests be made known unto God."

"Offer unto God thanksgiving."

"While I live I will praise the Lord."

"It is a good thing to sing praises unto our God."

Prayer.

Questions and answers on giving.

What is systematic giving? (Giving according to some system or plan.)

Mention a plan recommended by Paul to the Corinthians. 1 Cor. xvi. 2.

Who first vowed that he would give one tenth of his possessions to God?

Gen. xxviii. 20-22.

Where does the Scripture say that a tenth shall be holy unto the Lord?

Read it. Lev. xxvii. 30.

Who made a mite box by boring a hole in the lid of a chest? 2 Kings xii. 9.

What congregation held the first great thank-offering meeting? Ex. xxxv. 20, 21.

Through whom had God given command for this offering? Ex. xxxv. 4, 5.

Did both men and women bring something? Ex. xxxv. 29.

Was there ever a case where the contribution was greater than it needed to be, and where the gift was "too much?" Ex. xxxvi. 5-7.

Are people happy when they have made an offering to the Lord? 1 Chron. xxix. 9.

Did Christ teach that it is a happy experience to give? Acts xx. 35.

Tell of some unselfish gift made as an expression of love, or gratitude, or worship, or consecration. The alabaster box, the widow's two mites, the founding of free beds in hospitals, gifts to churches, colleges, and to missions for another's sake.

Counting up our mercies. "What have I to be thankful for?" was the theme at one meeting which was very spirited, nearly every one present participating, and such as these were the answers: "For opportunity of education," "For good health," "For beginning the Christian life," "For escape of the home from fire," "For friends."

Let now a receptacle for thank offerings be placed on the table at the front of the room, and let the boys and girls come up separately, deposit their thank offering, and, turning around, repeat a verse of Scripture before going to their seats.

Offertory prayer.

Let some pretty reader now give "Margaret's 'Might Box,'" an affecting and effective leaflet (2 cents); also, if time allows, "Benny's Thank You Box," in *Mission Dayspring* for October, 1889. Distribution of the new mite boxes for children, to be obtained at the rooms of the Woman's Board, free of charge except for postage or express. Apply to Miss A. R. Harts-horn, 1 Congregational House, Boston, Mass.

Our Work at Home.

THANK OFFERINGS.

BY MRS. EMILY S. GILMAN.

"I AM so thankful that it is a pleasant day," said a little girl who had been sent with a message to a neighbor. The quiet response of the good old woman, "Do you mean that you are truly thankful, or only that you are glad?" gave to the child a new thought, and made a lifelong impression. It may be equally helpful for us to consider briefly what is meant by a thank offering.

Certainly it is not the payment of a debt, the discharge of an obligation, or the fulfillment of a promise. Much has been said of late about systematic and proportionate giving,—the regular setting aside for God's service of a portion of our income; the giving as God has prospered us. We have found this principle inculcated in Scripture, and have recognized it as our personal duty. But this is no more to be identified with thank offerings than the support of one's family is to be identified with occasional expressions of loving remembrance. Systematic contributions and special gifts cannot be substituted for one another. Although we are taught "in everything" to "give thanks," the payment of a regular contribution by an individual or a society, however devoutly and thankfully it may be made, is not to be reported as a thank offering.

We find recognized in the Old Testament a distinction between tithes and free-will offerings: "Bring ye all the tithes into the storehouse" (Malachi iii. 10). "Of every man that giveth willingly with his heart ye shall take my offering" (Exodus xxv. 2). And the peace offering seems to have had a threefold character,—the fulfillment of a vow, voluntary consecration, and thanksgiving (Leviticus vii. 11-16).

How natural it is for a loving heart to make some expression of gratitude. "Accept the free-will offerings of my mouth," wrote the psalmist (Psalms cxix. 103); "It is a good thing to give thanks unto the Lord" (Psalms xcii. 1). And we read in Nehemiah xii. 46 "of songs of praise and thanksgiving." But mere words, however sincere and heartfelt, do not satisfy us. "What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving" (Psalms cxvi. 12, 17). We long to show our gratitude to human friends by some token. Our gift may indeed be small and insignificant in comparison with the favors received, but our

thanks find expression in a single act or in repeated offerings of affection. How much more do we long to show our gratitude in deeds, as well as words, to the Giver of every good and perfect gift, whose mercies are new every morning.

“‘What shall I render thee, Father Supreme,
For thy rich gifts, and this, the best of all?’
Said a young mother, bending o’er her babe.”

True gratitude craves the privilege of making thank offerings for daily benefits, for family mercies, for deliverance from peril, for safe journeys, for restored health, and for spiritual blessings known perhaps only to God. “Thanks be unto God for his unspeakable gift” (2 Corinthians ix. 15). These offerings may be made frequently or on special occasions. Often the contents of a mite box is associated with repeated thanksgiving, though it may be brought forward only at the time of an annual thank-offering meeting.

There is yet another side to this subject. Love gives generously, not for the sake of return, but it looks for some indication of gratitude. The Most High, who is kind to the unthankful and to the evil, is represented as saying, “Will a man rob God? Yet ye have robbed me . . . in tithes and offerings” (Malachi iii. 8). And our Lord, in the house of Simon, missed the expression of courteous hospitality, and said to his host, “Thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint,”—making discrimination between loving much and loving little (Luke vii. 44-77). Can it be that He has missed tokens of love and thankfulness from you and me? As we look upon His cross, does he say to us, “This have I done for thee; what hast thou done for me?”

“I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans xii. 1). “Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord” (2 Chronicles xxix. 31).

LEAVES FROM OUR BRANCHES.

In spite of financial depression and various discouragements, *Worcester County Branch* has a bright side, as signified by reports from auxiliaries of “extremely interesting meetings,” “occasional missionary teas,” “effort to interest the young people by distributing missionary literature in the Sunday school,” “one Sunday given up to foreign missions,” etc.

In one auxiliary "each lady takes one mission, gaining information of all kinds respecting it, and is ready with a thorough, condensed report when called upon."

Another auxiliary adds to the above method "the appointing of some one to prepare a paper upon a given topic, to be presented at the next meeting, after the reading of which questions and discussions are in order."

One auxiliary reports the purchasing of a set of missionary maps, which contribute to the interest of the meetings, as well as to increased knowledge of mission fields.

One secretary writes: "We are still 'following on' to gain the name of every woman that is on our church roll to that of membership in our organization." She adds: "The real interest is felt by the few 'old liners,' mostly those who were reared in the stimulating atmosphere of Christian homes. They have the love of souls by heredity; it is in their blood, and a zeal for missions is inwrought in the fiber of their being. Where are we to look for the auxiliary membership of the future, with the alarming lack of missionary intelligence and missionary interest in so many Christian homes of the present day? Membership fees, that must be solicited, are only half given; what if they are only half blest?"

Much is being done to awaken interest in all the churches of our county in "Systematic Giving," which we can but hope will produce substantial fruit ere long.

The Branch has just held a most successful meeting at Rutland, one of our pleasant towns in the "hill country," and such was the local interest in foreign missions that all the schools were closed at 2 P. M., that teachers and scholars might listen to Mrs. Holbrook's interesting story of her loved work in South Africa. Would that this worthy example might be followed in all the towns where the meetings of the Branch may be held.

The Branch has been called to mourn the loss of one of its faithful missionaries, Mrs. L. L. Gulick, of Japan, whose cheerful courage and untiring zeal has ever been an inspiration.

We also grieve over the departure of one of our efficient and beloved officers to new fields of service, Mrs. Fuller, wife of Dr. H. T. Fuller, the recently elected president of Drury College, Springfield, Mo.

Three times has Worcester County Branch thus contributed to the strength and efficiency of the W. B. M. I.

But we are glad to add that while "one goeth another cometh," and we most heartily welcome back dear Mrs. Newton, who for many years so faithfully served us as district secretary and also as treasurer. In the midst of loss there is always cause for thankfulness.

OUR BOOK TABLE.

*Our Journey Around the World.** By Rev. Francis E. Clark, D.D., and Harriet E. Clark. Illustrated. A. D. Worthington & Co., Publishers, Hartford, Conn., 1894. Sold only by subscription.

It was a matter of rejoicing to all friends of missions when it was known that the founder of the Christian Endeavor Society was to make a tour of the world, accompanied by his wife and thirteen-year-old son. Dr. Clark as a member of the Prudential Committee of the American Board, and Mrs. Clark as one of the Executive Officers of the Woman's Board of Missions, would naturally feel a special interest in the study of mission work on foreign fields. Enthusiastic as the great army of young people who form the Christian Endeavor Societies is in loyal devotion to their leader, it was believed that in following Dr. Clark's tour a new interest would be roused in the important work of carrying the gospel to non-Christian lands.

And so it has proved. A tremendous stride has been taken from the New York meeting in 1892, when there was but a faint response to the question as to how many had read ten representative books on missions, to the Detroit meeting in 1894, when, with the impassioned zeal and splendid courage of youth, such far-reaching plans were made for the dissemination of missionary information, and the awakening of sluggish Christians to the watchword, "The world for Christ and Christ for the world," that those of us who have been longer in the work look on with wonder and admiration and bated breath. Since Dr. Clark's return in 1893, so timed that he might attend the ever-increasing annual gathering of Christian Endeavorers, both he and Mrs. Clark have given themselves most generously to the promotion of interest in foreign missions, speaking here, there, and everywhere of their experiences in mission fields.

And now, as a further contribution to the cause, appears this "illustrated record of a year's travel of forty thousand miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain," etc.

In the preface Dr. Clark states that "the relation of the journey to the Christian Endeavor movement has been discussed in other publications, and this volume is distinctly a book of travel." But there is an immense difference between a book of travel written by a pleasure-loving tourist, and one written by earnest people who travel with a purpose. No one can afford to be without this stately volume of 641 pages in his library, for the ends of the earth are brought near, both by vivid word pictures and the numerous illustrations which are mainly from instantaneous photographs

* This book has been added to the circulating library in the Board rooms.

taken from life. Excellent portraits of both Dr. and Mrs. Clark, taken from photographs made expressly for this work, enhance the value of the volume to their hosts of friends in every quarter of the globe. Mrs. Clark's narration impresses one with the feeling that it is not on flowery beds of ease that one makes the tour of the world, even with all the modern appliances for comfort in travel, and that there are advantages in "fireside travel," to use Lowell's expression.

Mrs. Clark's closing chapter is one of rare beauty and pathos. It describes the way Dr. Rankin's hymn, "God be with you till we meet again," was sung in various languages by the young people of Christian Endeavor Societies and other friends who assembled to bid them farewell on the Pacific coast at San Francisco, and Australia, and Japan, and China, and India. Our limited space precludes extracts, but the closing paragraph of Dr. Clark's portion of this book cannot be omitted. He says, as the final result of his world-wide observations: "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ." Can we of the Woman's Board, with such testimony confronting us, permit our work to be crippled in consequence of a deficit in the treasury?

The Mikado's Empire. Book I., History of Japan from 660 B. C. to 1872 A. D. Book II., Personal Experiences, Observations, and Studies in Japan, 1870-1874. By William Elliot Griffis, A.M., late of the Imperial University of Tokyo, Japan. Harper & Brothers, Publishers, New York. Pp. 645. Price, \$4.00.

In these days when every one is interested in the war between China and Japan, no writer is so widely sought by newspapers and magazines to describe the situation in the far East as Dr. Wm. E. Griffis, the author of "The Mikado's Empire," and "Corea, the Hermit Nation." From his residence for years in Japan, and his study of those nations on the spot, and his natural gift as a historian, Dr. Griffis is well fitted to give his readers a clear, concise, comprehensive understanding of the somewhat complex state of things between the warring nations. Now is the time to inform one's self as to these far-away countries, which are brought into prominence by maps and articles in our daily secular journals; and I know of one traveler who, some years ago, felt very much indebted to Dr. Griffis for the felicitous

arrangement of "The Mikado's Empire" into two parts, one of which gave a view of Old Japan before Commodore Perry obtained an entrance into that kingdom, and Japan of the present day, with all its eager acceptance of Western civilization.

The book may be considered somewhat out of date as to the latest developments of the intense nationalistic spirit, but the portion relating to old Japan is of permanent value.

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meetings. See LIFE AND LIGHT for October.

December.—The Life and Times of Dr. Cyrus Hamlin.

1895.

January.—Missionary Literature.

February.—Thirty years in India. The Work of Mrs. S. B. Capron.

March.—Young People's Societies of Christian Endeavor.

April.—The Apostle of Japan,—Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China. Dr. Robert Morrison and others.

June.—Medical work in Mission Fields.

THE LIFE AND TIMES OF DR. CYRUS HAMLIN.

TOPIC FOR DECEMBER.

Two different methods might be employed for a meeting on this topic. One is to take the Life of Dr. Hamlin only, dividing it into three parts. (1) His boyhood and preparation for work in this country. (2) His early life in Constantinople, and the founding of the seminary in Bebek. (3) Robert College as the fruit of his missionary life. The only adequate material for this arrangement for the meeting would be the book "My Life and Times,"* by Dr. Cyrus Hamlin, two copies of which are in the Missionary Circulating Library at the Board Rooms. It will be necessary to apply early for these copies, and it is hoped that no one will keep them longer than is absolutely necessary, so that as many as possible may secure them. This is one of the most fascinating books in our modern missionary literature, and should find

* To be obtained from the Congregational Publishing Society, Congregational House, Boston. Price, \$2.50. A discount allowed for Sunday-school libraries.

a place in every private or town library, and most certainly in every Sunday-school library. It would be well if it could be purchased for one of these purposes before the time for the meetings.

Where this is not practicable we suggest as a subject the present work in Constantinople, the outgrowth of the labors of the early missionaries. (1) A sketch of the city of Constantinople. See Encyclopedias, also *Missionary Herald* for January and April, 1889, and May, 1893. (2) The American College for Girls in Constantinople. See LIFE AND LIGHT for October and November, 1876, September, 1878, July, 1880, February, 1883, May and June, 1890, July, 1891, and October, 1892. (3) Work in Gedik Pasha. See LIFE AND LIGHT for November, 1884, October, 1887, April, 1888, May, 1889, July, 1892. (4) Work in Haskeyu. See page 515 of this number. The monthly leaflet will contain an article by Dr. Hamlin on The Early Missionaries of the American Board in Turkey.

ANNUAL MEETING.

THE meeting of the Board at Montclair will be almost upon us by the time this number of the magazine reaches our readers. So far as known at the time of writing there is promise of a good attendance and an attractive programme. The usual annual reports will be deferred until the legal annual meeting in January, but brief statements will be given showing the condition of the work, both in the field and the home churches. The general subject of the meeting will be "The Power of the Word of God in Mission Work." There will be papers or addresses from Mrs. Joseph Cook, Mrs. C. H. Daniels, Mrs. H. A. Stimson, Miss Ellen C. Parsons, Rev. A. H. Bradford, and Rev. C. C. Cregan, and others, besides a large number of missionaries.

MISSIONARY PORTRAITS.

So much interest has been expressed in the portraits of missionaries which have appeared in LIFE AND LIGHT, from time to time, we have decided to gather them together in book form for any who may desire them. There are to be twenty-six of the portraits, and with a neat cover will form a pleasing gift for the holidays. Price, 35 cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.	
Hampden.—Aux.,	7 00
Pine Point.—Grand Beach S. S.,	1 00
Total,	8 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., 8; Atkinson, Aux., 16, Flowers of Hope, 20; Bristol, Aux., 14.10; Claremont, Aux., const. L. M. Mrs. Agnes Coburn, 25.75; Concord, South Ch., Extra-Cent-a-Day Band, 30; Derry, East, First Ch., Aux., 12; Dover, First Ch., Aux., 52.25; Durham, Aux., 10; Greenfield, Aux., 4.80; Hanover, Y. P. S. C. E., 25; Henniker, a Friend, 5; Hollis, Aux., 23.76, Y. P. S. C. E., 2.08; Hopkinton, Aux., 10; Hudson, Aux., 13; Jaffrey, Monadnock Bees, Jun. Aux., 10, Aux., 20, Lilies of the Field, 15; Kensington, Aux., 11.40; Kings-ton, Aux., 12; Lancaster, Aux., 15; Lisbon, Aux., 9; Littleton, Aux., 12.35; Manchester, First Ch., Aux., 79, Mrs. Holmes R. Pettee, prev. contri. const. L. M., 15, First Ch., Wallace Circle, 18, Young Ladies' Circle, 30, Franklin St. Ch., Aux., 100, Y. P. S. C. E., 25; Marlboro, Aux., 11.77; Mason, Aux., 10.50; Meriden, Aux., 10; Merrimack, Aux., 19.50; New Boston, Aux., 6; North Hampton, Aux., 28; Northwood, Aux., 21.45; Peterboro, Aux., 21; Portsmouth, Aux., 81.52; Plymouth, Aux., 28.25; Raymond, Aux., 10; Rindge, Aux., 45, Happy Helpers, 9; Seabrook and Hampton Falls, Aux., 15; Somersworth, Aux., 50; South Newmarket, Aux., 18.50, Young People's Aux., 6, Buds of Promise, 8.50; Temple, Aux., 8; Tilton, Curtice M. C., 32; Stratham, Aux., 20; West Concord, Aux., 8, Granite M. B., 5; Wilton, Second Ch., Aux., 32.30; Wolfboro, Aux., 7.48, Newell Circle, 5, 1,161 26

Salem.—A Friend,	20
Total,	1,161 46

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Albany, 1.74; Alburgh, 3.50; Bakersfield, 1; Barnet, const. L. M. Mrs. Abbie Harvey, 25; Barton, const. L. M. Miss Hattie Cutler, 25.80; Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Mary A. Ordway), 37.41; Barton Landing, Jun. C. E. S., 5; Bellows Falls, 32.02; Bennington Centre (of wh. 50 const. L. M.'s Mrs. Martin Armstrong, Mrs. Moses Harrington), 63.17; Bennington, Second Ch., 25; Bennington, North, 13; Berkshire, East, prev. contri. const. L. M. Mrs. Margaret Caspey, 17; Bradford, 12.33; Brandon (of wh. 25 const. L. M. Miss Alice Harrison), 32; Brattleboro, West (of wh. 25 const. L. M. Mrs. E. A. Richardson), 35, Jun. C. E. S., 1; Brookfield, First Ch., 19, Second Ch. (of wh. 25 const. L. M. Miss Abbie M. Smith), 25.50; Burlington, 87; Cabot, 18; Cam-

bridge, 11; Cambridgeport, 2; Castleton, 4.50; Charleston, West, Aux., 18.45, Jun. C. E. S., 4.50; Charlotte, 15; Clarendon, 6; Colchester, 10.41; Craftsbury, North, 14; Danville, 18; Dummerston, 21; Enosburgh, 26.50; Essex, 15; Essex Junction, 18; Georgia, 9; Greensboro (of wh. 25 const. L. M. Mrs. J. B. Cook), 26.55; Guildhall, 7; Hardwick, East, 33.20; Hartford (E. D. C. B.), 12, 37; Hinesburgh, 4; Jericho Centre, 15.50; Johnson (of wh. 25 const. L. M. Mrs. C. A. McFarland), 28; Ludlow, 13; Lyndonville (prev. contri. const. L. M. Miss Bessie Squiers), 23.32; Busy Bees, 10; Lyndon, prev. contri. const. L. M.'s Miss Margaret Stewart, Miss Emma S. Holton), 31, Y. P. M. S., 16, Buds of Promise, 20; Manchester, 37.81; McIndoes Falls, const. L. M. Mrs. Reuben Bruce, 25; Milton, 10; Montpelier, Bethany, 32.80; Morrisville, United Workers, 8; Newbury, 70.75; Newport, prev. contri. const. L. M. Miss Ruth Livingston, 19; Northfield (of wh. 25 by a Friend, to const. L. M. Mrs. Charles D. Edgar, and 25 const. L. M. Miss Nellie Brown), 61.50; Norwich, prev. contri. const. L. M. Mrs. Wesley Goodell, 16, a Friend, from "Mother and Me," 10; Orange, Mrs. T. O. Spear, 50 cts.; Orwell, 56.79, Jun. C. E. S., 10; Puttsford, 116.30, King's Daughters, 5; Post Mills (of wh. 5 from Young Ladies), 20; Putney (of wh. 25 from Mrs. A. S. Taft, const. L. M. Miss Grace Prouty), 30; Randolph, Aux., 10.70, Y. P. S. C. E., 18, M. C., 6.30, S. S. 10 (of wh. 25 const. L. M. Miss Ethel Bates); Richmond, Y. P. S. C. E., 9, Aux., 18; Rochester, 14.36; Rupert, 18.60; Rutland, 90.11; Rutland, West, 7.10; Salisbury, 12; Sharon, 13.75; Shoreham, 17.50; South Hero, 16; Springfield, 90; St. Albans, 87.60; St. Johnsbury, North Ch. (of wh. 25 by Miss M. E. Hoyt, const self L. M., and 100 by Mrs. Horace Fairbanks const. L. M.'s Mrs. J. W. Sault, Mrs. C. P. Carpenter, Miss Amanda C. Northrop, Miss Laura Wild), 194.86, Young Ladies, 11, South Ch. (of wh. 50 const. L. M.'s Mrs. H. C. Bond, Mrs. Annie Horton, and 50 by Mrs. Henry Fairbanks, const. L. M.'s Mrs. S. W. Hall, Mrs. Christina Braley), 109.50, Jun. Dept., 20; Stowe (of wh. 23.24, Thank Off., const. L. M.'s Mrs. Luther Palmer, Mrs. George White), 56.35; Strafford, 12; Townsend, 10; Underhill, 15; Vergennes, 34, S. S., 25; Troy, North, 2.50, J. C. E. S., 5; Waterville, 3.50; Wells River, 10; Waterbury, 6.47; Westminster, 9.25; Westminister, West, 30, M. C., 3; Williamstown, 6.44; Williston, 8.15; Wilmington, 9.50; Windsor, 26.50; Woodstock (of wh. 100 const. L. M.'s Mrs. Sarah M. Buck, Mrs. W. C. French, Mrs. N. T. Cushing, Miss Mary G. Pratt), 118.53, Mrs. M. A. Porter's S. S. Class, 1.50. Less expenses, 13.50, 2,622 42

Total,	2,622 42
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LEGACY.

Cumberland Centre, Me.—Legacy of Mrs. Mary E. M. Rideout, 100 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Sweet, Treas. Billerica, Aux., 20; Winchester, Sen. Seek and Save Circle, 75; Lowell, Highland Ch., Aux., 20, a Friend, 100; Lawrence, Trinity Ch., 27; Melrose, Cong. Ch., Intermediate S. S., 2,50, 244 50

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 31.17; East Falmouth, Aux., 5, 36 17

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Sen. Aux., 131.11; Housatonic, Aux., 12.52; Lee, Sen. Aux., 307.90; New Lebanon, Aux., 5, 456 53

Chester.—A Friend, 15 00

Essex So. Branch.—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 58 60

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Bernardston, Aux., 14; Charlemont, Mite Boxes, 6; South Deerfield, Aux., 14; Orange, Silver Key M. C., 4, 38 00

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Aux., 25; Hatfield, Wide Awakes, 2.50; Westhampton, Aux., const. L. M. Miss Harriet Clapp, 100; Worthington, Aux., 5, 132 50

Haverhill.—Mary L. Clark, 3 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 21.47; Lincoln, Aux., 65, 86 47

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. South Weymouth, Old South Ch., 6 74

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, Mary Shepherd Circle, Trinitarian S. S., 5; Littleton, United Workers, 15; Aetion, C. E. Soc'y, 8; West Aetion, 10, 38 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 40.53; Blandford, Mite Mission Band, 17; Ludlow Centre, Precious Pearls, 5, Memorial Aux., 20, 82 53

Suffolk Branch.—Miss Myra B. Child, Treas. A distant auxiliary, 10; Arlington, Y. L. M. C., 10; Boston, Shawmut Ch., Aux., Mrs. H. H. Hyde, 100, Old South Ch., Aux. (of wh. 25 const. L. M. Miss Carrie E. Day), 64.50; Dorebester, Second Ch., Mrs. Wm. Wales, const. sell L. M., 25; Foxboro, Aux., 35; Hyde Park, First Cong. Ch., 27.96; Newton Centre, First Ch., Y. P. S. C. E., 1; Roxbury, a Friend, through Walnut Ave. Ch., 50, Immanuel Ch., Aux. (of wh. 25 const. L. M. Mrs. Eugene H. Clapp), 37.02; Somerville, East, Franklin St., 6.19, 366 67

Wilmington.—Miss G., 2 50

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Blackstone, Aux., 5.60; Hubbardston, Mrs. L. A. Hitchcock, 10; Millbury, Second Ch., Aux., 100; North Brookfield, Happy Workers, 35.20; Warren, Aux., 8.75; Westborough, Aux., 21; Whitinsville, Extra-Cent-a-Day Band, 16.35, Aux., 579.15; Winchendon, North Ch., Aux., Thank Off., 26; Worcester, Plymouth Ch., Aux., 72.75, Old South (of wh. 47.98 Ch. coll.), const. L. M's Mrs. Annie L. Thompson and Miss Ella M.

Sibley, 50, Park Ch., Aux., 10, Belmont Ch., Aux., 10, 944 80

Total, 2,511 41

LEGACY.

Monson, Mass.—Legacy of Mrs. Sophia B. Holmes, 2,000 00

RHODE ISLAND.

Carolina.—Mrs. Ellison Tinkham, 5 00

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Pilgrim Ch., F. and H. Mission Union, 45, Plymouth Ch., Morning Stars, 50; Central Falls, Aux., 9.79; Providence, Free Ch., Aux., 33.50; Peace Dale, Cong. Ch., Y. W. M. S., 30, 168 29

Total, 173 29

CONNECTICUT.

Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Granby, Aux., 2; East Windsor, Aux., 10; Hartford, First Ch., Prim. S. S., 5; Kensington, Aux., 15; Suffield, Aux., 85.50; Y. L. M. C., 10; New Britain, South Ch. Aux., by Miss Jaue E. Case, const. L. M. Mrs. Wm. S. Booth, 25, 152 50

New Haven Branch.—Miss Julia Twining, Treas. Branford, S. S., 9.20; Danbury, First Ch. S. S., 13, C. E., 10; Durham, S. S., 60 ets., Greenwich, B. of L., 30.50; Guilford, Third Ch., C. E., 25; Ivoryton, C. E., 13; Meriden, First Ch., C. G., 5, Y. P. S. C. E., 10, a Friend, 10; North Haven, C. E., 8.90; Norwalk, Jun. C. E., 10, Door Keepers, 25, Sunbeam C., 4; Plymouth, C. E., 10.71; Portland, W. and W., 8; Ridgefield, S. F., 1; Salisbury, S. S., 7.50; Saybrook, S. S., 3.50; Sharon, B. B., 50; Stamford, First Ch., Y. L. M. C., 10, Jun. C. E., 4; Stratford, Whatsoever C., 20; Wallingford, C. E., 40; Warren, S. S., 3; Westville, Y. L. M. C., 40; Woodbury, First Ch., V. G., 15, 387 01

Norwich.—Thank Offering, 10 00

Total, 549 51

NEW YORK.

Millville.—A Friend, 5 00

Morrisville.—Mrs. Luey A. Dana, 3 00

New York State Branch.—Miss C. A. Holmes, Treas. Binghamton, First Ch., Aux., 28.26; Buffalo, First Ch., Aux., 55; Cortland, Aux., 10; Elton, Silvam Welsh, 21; Hooper, Miss Jennie M. Stebbins, 3; Patchogue, J. C. E. S., 5; West Groton, Penny Gatherers, 2.76; Less expenses, 30.51, 94 51

Total, 102 51

NEW JERSEY.

East Orange.—Twinkling Stars, 15 00

Total, 15 00

OHIO.

Junction.—Mrs. M. A. Millholland, 40

Total, 40

General Funds, 7,144 00

Leaflets, 30 03

Legacies, 2,100 00

Total, \$9,274 03



OUR TWENTY-FIRST ANNIVERSARY.

THE programme was carried out to the letter. One, not on the Programme Committee, pronounced it beforehand "fine, grand, stirring," and such it certainly proved. Plymouth Church, San Francisco, was well filled at each of the three sessions; not the prayer-room nor the Sunday-school room, but the main audience room. The opening devotional meeting, conducted by Mrs. Sadler, was full of power. Mrs. Jewett took the chair at 8.30, with Scripture reading and prayer. The annual reports will be given in full later; and also we hope the various papers read, all of which were of unusual interest. Mrs. J. A. Cruzan, of Santa Cruz, emphasized, in bright and witty fashion, the need of "systematic benevolence." "Going to an occasional dime social, a charity ball or oyster supper, or any other ecclesiastical show, and spending a few dimes or quarters, is not giving to anybody or thing but ourselves, and the sooner we get rid of the idea that any such giving is benevolence, the better; neither is the money to pay the preacher's salary, squeezed from reluctant hands by shame, to be classed among benevolence. It is only due to public opinion. All business of whatever nature, if successful, is conducted according to some plan, and so I believe the Lord's business should be. The best system I know of is the one recommended by Paul: 'On the first day of the week, let every one of you lay by him in store as God hath prospered him.'"

"The Work in Africa" was a paper written and read by Mrs. F. H. Foster, daughter of the honored, famous missionary, Rev. Aldin Grout, who went to Africa in 1834. Mrs. Foster, herself a native of Africa, gave us a vivid idea of the work being done in that country at the various stations of the American Board. A heavy cold prevented the solo which we were to have had from Mrs. F. B. Pullan, but Mrs. Stadfeldt sang for us very delightfully.

Mrs. H. H. Cole, Home Secretary, read the list of contributing societies.

Mrs. Mills closed her account of the Tolman Band by introducing Mrs. Nevius, who has just returned to this country after forty years as a missionary

in China. Mrs. Jewett then called upon Mrs. Nevius, who came forward amid prolonged applause, and thanking the audience for their greeting, she expressed pleasure at being once more among Christian people. The Washington branch sent a greeting through their secretary, Mrs. A. A. Knight.

The Young Ladies' Branch had a word for us at this time through their earnest president, Miss Williams. A little solo, not on the programme, was given us by a tiny girl not over four, who has blood of missionary ancestors in her veins,—a daughter of Rev. W. W. Scudder, of Alameda. "There is a work for me and a work for you," came in birdlike tones from the little figure in blue perched among the tall ferns of the platform.

INTERMISSION.

The noon hour was more than occupied. First, lunch must be attended to, and a most bountiful repast it was, set by the ladies of the Plymouth church in their vestry for two hundred persons. Then there were the missionaries to see, and the many friends from a distance whom one had been longing to get at all the morning; likewise Dr. Williams, of Plymouth, and his host of working helpers. The noon hour was short indeed.

AFTERNOON SESSION.

The session opened with a Scripture reading by Mrs. F. J. French, which proved heart-searching to all that great audience, on "The Sin of Covetousness," "which is idolatry." Mrs. French was more than eloquent as she portrayed the extravagances of Christian America in all matters of self-interest, and the penuriousness displayed in giving to missions. Greetings from other Boards included very welcome letters from the Board of the Interior and the Board at Boston, read by Mrs. S. S. Smith. A greeting from the Occidental Board of the Pacific Coast (Presbyterian) was read by Miss Berry.

TREASURER'S REPORT.

Miss Bessie B. Merriam, Treasurer, read this report, which all had been waiting to hear, and, alas, it closed, and we were in debt something over twelve hundred dollars! Mrs. A. H. Smith followed with most earnest words of prayer, asking that this money be given to the Board. A collection then followed proposed by Mrs. Pond, in response to a plan of the Executive Committee, amounting in cash and subscription to about \$132. Mrs. Marriner Campbell then sang with thrilling effect, in her matchless style, "Peace I leave with you. Be of good cheer." A paper on "How to Enlist Young People" was read by Mrs. W. W. Whitman, daughter of Rev. T. K. Noble, who was so long pastor of Plymouth Church. It was brightly

written, and well received. A little girl once said, "Mrs. B— gave us some cookies, and it made the meeting so interesting; don't forget the cookies."

The title of the next paper was "Looking Backward," or the last quarter century of missions, by Mrs. C. T. Mills. It was full of interesting facts, noting the progress of missions in all foreign countries, especially in India, where Mrs. Mills and her husband once lived as missionaries.

The missionary hymn, as written by Mrs. Sarah Edwards Henshaw, who has recently died in Oakland, was then read by Miss H. Merriam, with the chorus response, "From Greenland's Icy Mountains."

Mrs. A. H. Smith, formerly of Pang-Chuang, China, now of Oakland, gave a very interesting address on "The Qualifications of a Missionary." According to the report given in one of the daily papers, "she spoke in a breezy, entertaining manner, and with a fluency and rapidity which takes away her auditor's breath. In epigrammatic style she shot out little smart sayings, and convinced every one that if any one was an illustration of what a missionary ought to be, it was she." A solo followed by Mrs. Wetherbee, of Fruitvale.

Then came the young ladies' hour, with Miss Williams in the President's chair. Miss Flint read her annual report as Recording Secretary, followed by Miss Goodhue's report as Treasurer. Then came the address of Miss Gunnison, who has just returned from Japan, having represented the Young Ladies' Branch there for nine years. The greatest interest was felt in her, and shown by the audience in their appreciation of her talk. The afternoon session closed at five o'clock with a hymn, "Ye Christian Heralds." In this, and all the hymns for the day, Mrs. S. J. Bufford was the pianist; Mr. Oscar Fitch also accompanied with the flute.

EVENING SESSION.

Rev. W. D. Williams presided in the evening in his usual happy, hearty style, and the Plymouth Church choir rendered most beautifully a fine anthem and several hymns; among others, "Watchman, tell us of the night." Miss M. F. Williams, of Oakland, spoke most interestingly of the plans of the Young Ladies' Branch for the future, and of the need of arousing an interest in missions among the young people. Rev. Walter Frear gave an inspiring talk upon woman's work in general, also her work in missions, also the relation of the Woman's Board to the American Board. Rev. Arthur H. Smith gave an address on the "History of Missions," also giving some of the reasons "why missionary work is not more successful." Thus closed one of the

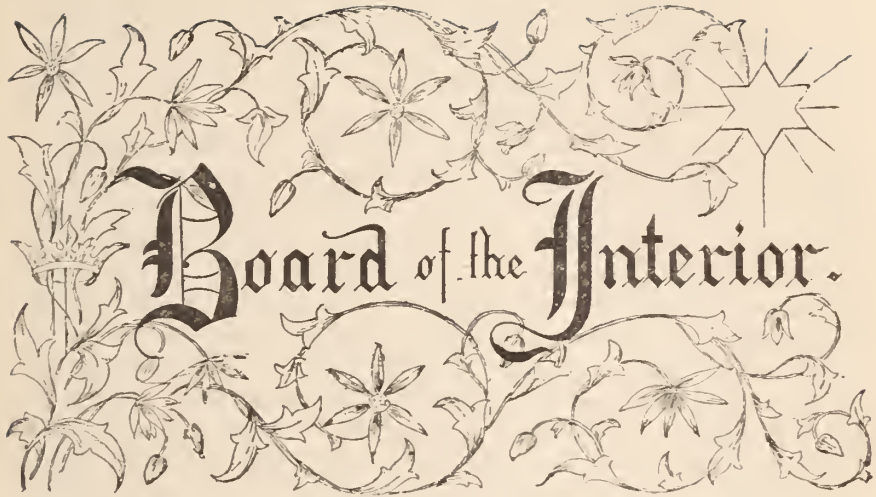
best, if not the very best, annual meetings in the history of our Board. And now for another year! "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

INDIA.

MARRIAGE OF A CHILD-WIDOW.

BY MISS PERKINS.

I HAVE felt the past few days that we have really accomplished something in marriage of a child-widow. Do you remember about two years ago a mother brought her daughter to us, and begged me to take her into the school? She was a child-widow, and her father wished to give her without marriage to some man. This is the custom among some castes in the case of child-widows. I most gladly took the girl into the school, and when she was ready sent her to the boarding school in Madura. About a year ago my brother employed a young man as catechist, who, it seemed, had before asked to marry this girl; but the parents refused, as a child-widow must never marry. As we were supporting the girl when he came to the station, he asked my brother for her. My brother said if she would consent and the mother was willing, the young man might marry her. When the girl was asked, although a Christian, she refused utterly; she never wished to be married because a widow. So strong is caste, and so hard is it to overcome in this people, even among Christians! After this, when I went to Madura she rather avoided me for a time. Finally, we decided that if she would not marry the young man we would not support her, and would oblige her to leave the boarding school. This was forcing the matter, but we thought it wise. The mother and girl finally consented. We feared opposition, but she was brought from the school last Saturday. I kept her at night in the bungalow, and she was married on Monday. I did not really feel at ease until the ceremony was over. Her village is seven miles away; we feared that her caste people would come and make trouble. She has been saved from a probable life of shame; certainly from a suspicious life. The young man she has married is a good, capable, Christian man. I honor him that he has despised the custom of his caste in marrying this child-widow. Few men in India would have done it, although she is a very bright and lovely girl. You will be glad to know that when the bride left here yesterday she seemed very happy. My brother told her that she ought to thank God, knowing from what he had saved her. In Bombay there is a society which some Brahmins have formed. They pledge themselves, as I understand it, not to put any obstacle in the way of the marriage of child-widows, but to encourage it. A few such widows have been married in Bombay.



CHINA.

LETTER FROM MISS CAROLINE E. CHITTENDEN.

PAGODA ANCHORAGE, FOOCHOW, CHINA, June 23, 1894.

MY DEAR MRS. CLARK: I am quite distressed when I see how long your good letter has waited for an answer. In my thoughts the reply has already been sent many times over, but for some reason the thoughts did not get on paper. Mamma writes that she has sent you some of my letters for LIFE AND LIGHT. I wish they had contained better material.

The year just passed has been a busy and happy one, yet the routine of school life has not much of the picturesque detail that makes interesting letters.

Aside from my teaching I have been able to get a little start in work among the women in their homes, and of course the language study has been of prime importance. This opportunity of working with a trained Chinese woman, as I have with our native pastor's wife this year, is a great help for a new missionary. Aside from the introductions it gives me to Chinese homes, and its help in understanding the spoken language better, there is the greater benefit of studying the way a Chinese woman puts this "new teaching" to Chinese women.

When we have been out together in this way, I have so often wished the ladies of the Board could see these cultured, efficient women who owe all they are to our schools. This acquaintance with the native Christians is one of the most cheering and comforting things in a "new missionary's" experience, I find. It certainly must save us from much of the isolation and many of the trials the pioneers had to bear.

Could you be here and get acquainted with these people, you would find so many pleasant friends among the older ones, and how you would laugh over the children,—that is, when the tears did not come at the thought of the millions just as bright and capable who have never heard the Truth.

Among the Christians, there are often inconsistencies and coldness that pain us deeply. It cannot but be so when most of them are not yet a generation removed from heathenism, and are surrounded by it on every side. The children of the Christians, though, do in so many cases show a great difference. It is such a comfort to note that. I often wish I could set the pastor's three little girls and the dear little baby boy right down in the midst of a home Branch meeting, and then set beside them little heathen children of the same age. To complete the picture I ought to have Pastor and Mrs. Ling there also, and beside them a heathen literary man and his wife. The clothing would be the same, except for the ladies' and little girls' feet. I know you would notice that first,—the tiny, pinched feet of the heathen girls in their gay red shoes, and the pretty, natural ones of our Christian girls. But, more than that, would be the difference in the faces. All would look a bit bewildered, probably, but the Christians would be among friends, and their faces would speak more eloquently than words the greetings they could not utter, while the others would simply gaze in stolid indifference upon the strange scene.

To one who has never seen it as we do, it is hard to describe what we mean by the "Christian look." I remember a missionary lady speaking to me of it before I came, but saying how quickly I would learn to recognize it. Since then I have tried to watch and analyze it as well as I could. I cannot make the difference between the heathen and Christian faces plainer to you than by saying the Christians look alive; there is a light in the eyes, and a certain life—I know no better word—in the whole face of the true Christian which you miss in other Chinese, bright intellectually, and pleasant socially, as some of them are. It is so comforting to watch this light shining out for the first time in the eyes of new converts. This may seem rather detailed, I fear, but it has been such a comfort to me to watch these differences between the true Christians and the other Chinese, that I wanted to speak of it. One of the gentlemen here calls this new expression "the

waked-up look of the true convert." Please pray for these Chinese Christians that the Holy Spirit may more and more "wake them up" to what God would have us all be in Christ Jesus.

. . . Just now my thought has been specially turned toward the Christians by the closing of our schools for the summer vacation,—so many of the pupils go to heathen villages, where they must stand all alone for Christ. Of the ten who united with the city church the Sunday before I came down here, but three, so far as I know, go to families in which any other member is a Christian. Two of the three were boys' school pupils from Christian homes; the other, a woman from Miss Woodhull's school, is the wife of a church member, but in her village will have only one Christian woman to help her in the new life. The two grown men who came forward I do not know so much about, but think they are from entirely heathen families. The others—two little schoolboys, an old lady, and a younger woman from the woman's school—all must stand alone, but with God for their sufficient help. The young woman is the only Christian in her village,—a rather distant one, where there is no chapel. One of the two little boys is the first member to be received from his village, but has the help of being near the pastor's family. His home is but a short walk from the mission house here, and I hope to visit it before leaving. The mother is a nice-looking, bright little body, who seems genuinely interested in the gospel. She is very regular in attending church and Sunday school, and often comes into evening prayers with the pastor's family. We hope she may become a Christian soon.

Work in the village has been exceedingly difficult so far, but now the first member has come from it; we hope many will follow. Please pray that here, too, "a little child shall lead them."

. . . One incident should be added about Cio Lang, or rather about her betrothed, U Ne, which will be interesting to the Board ladies, and will, I think, quite reconcile them to his carrying off our bright, sweet helper next year. This U Ne,—“Black Brother No. 2” his name really means, but I can't resist the temptation to call him “Our Brother in Black,”—is a great, strong fellow from the little fishing village of Sharp Peak on the island, where the missionaries go to escape the midsummer heat. He was the first to become a Christian in the whole village, and has stood firm through many trials, the hardest coming from his heathen mother. Of his noble and unselfish care for Cio Lang I have already written. We owe him a still greater debt, however, for several years ago he saved our Miss Newton from what seemed imminent death. While bathing, she had gotten too far from the shore, and was in great peril, when U Ne plunged in after her and brought her to land. So I think the Woman's Board quite his debtor, don't you?

Yesterday I said something to him about that occurrence, and you should have seen the surprise and pleasure on his rugged, good face as he answered: "Why, Gunióng, did Miss Newton think to tell you about that?"

Another rather interesting incident about this same man is the way his Christianity was vindicated before the village folk. After his conversion the fishermen were all afraid to have him go out with them, lest the angry spirits should drown them all in revenge for his desertion of their worship. Finally, however, one boat consented to take him, and that trip they had such a draught of fishes as the little port had scarcely, if ever, known before. After that they concluded that U Ne's God was the more powerful, and every boat was anxious to secure him because of the "good luck" they thought his presence would surely bring. I should not claim that as a "miracle" at all, yet I do think God's hand was in it. It was surely very like Him to smooth the rough way before his servant in a way so fitting.

This week I expect to go on down to Sharp Peak, to stay until September at the same place where I was last year. It is very hot, and the bracing sea air will be refreshing indeed. Already I feel stronger for being a few days in the fresher air of this country place.

Miss Newton is in Shanghai, attending the First National Christian Endeavor Convention of China. Who says that even the Flowery Kingdom does not move, at last? With her went the delegate from our Chinese local societies, Professor Ling, of our Ponasang School. He was, I suppose, the first one in China to sign the constitution of the Christian Endeavor Society, and is still an active worker in the society of our First Church, Ponasang, which is the parent society for all China. We hope these meetings may be a great spiritual blessing to Mr. Ling, and are looking forward to rich results in our local work as the outcome of the national gathering.

This summer I shall devote myself primarily to a thorough rest; but aside from that I hope to study a considerable amount, and to do a little visiting in the village, with Cio Lang's help. Last summer I became a little acquainted with the helper's wife and two or three other women, which will make it very pleasant to go among them again. Next fall I expect to be in the boys' school again, to finish the school year, which closes next January.

. . . The chief reason for my being retained in the city, aside from giving direct assistance in English classes, was the opportunities a lady teacher has there for doing direct evangelistic work in the boys' homes. This I have tried to begin as much as time and strength would allow, and the openings seem very hopeful. So, although I have taught boys, I have tried to teach the boys' mothers and sisters. That is real "woman's work," is it not? Some of the ladies might say, perhaps, that it was not the most direct work

I could do; yet if they remembered how little one can speak of this difficult language in so short a time, they would understand how little "direct" work I can do anywhere yet.

The English teaching has helped me in my language study in many ways. All the lessons had to be translated, which helped "anchor" my vocabulary and clear up idioms. In most of the classes I have had to talk Foochow as well as I could, because the beginners could understand nothing else. Many of the schoolboys, too, have Chinese studies only; so Chinese must be used in any general meeting, like the workers' training class or Christian Endeavor meetings. So I've had to think, and hear, and read, as well as speak Chinese most of the time; and in that way the English teaching has helped me. . . . My own desire is to work into direct evangelistic work among the women as rapidly as I can. Meanwhile I have in this boys' school work an opportunity to learn the language, get considerable experience in teaching Chinese children (quite different in many respects from teaching American ones), and, most helpful of all, to form a circle of acquaintances in native homes, many of them "new" ones we have never reached before. Besides this is the help I spoke of before, in studying Mrs. Ling's wise and tactful ways with the women we visit. The work here is growing in every direction, and the force is exceedingly small. In a few years there will be, probably, several new branches of work among the women, for which the present experience seems well adapted to prepare me. So, if it seems best, I should like to stay in the boys' school another year, at least. By that time I hope we shall have several pupil teachers well trained for the English department, who can save us foreigners much valuable time. English has been introduced into the school but five years, come Christmas, so necessarily takes considerable foreign teaching as yet. It brings in many pupils from heathen homes of the higher class, whom we should probably never have without it, and many of these boys become earnest Christians. Every pupil is required to take a thorough course in the Chinese Bible, and to attend all week-day school services and the Sunday ones at the church.

I go thus into details because people sometimes speak as though English teaching could not be called missionary work. I do not think you feel so, but you may meet those who do. Many of the Chinese in these coast cities are very anxious to learn English. They will either come to our schools, where there is a strong Christian influence constantly about them, or to the Government school, where there is worse than no Christianity at all. All English pupils pay their entire expenses, which helps the general prosperity of the school, and tends to the much-desired self-support. English, with us, ranks as simply one among other studies, like French or German at home.

This fall we hope to begin a thorough course in the English Bible, using the Blakeslee Course. As to my place, or form of work, I simply wish to go where I can be of the most help and am most needed.

Please pardon so long a letter, I had so many things to say. Next time I will try to write more promptly. The friends here are all so kind. I feel very much at home among them, and have learned to love and admire them very much. Miss Newton's splendid ability and deep consecration I especially admire. I take great pride in her because she is our "Oberlin missionary." Dr. Nisberg, too, is a great addition to the mission. She is working into life here beautifully. It does us all good just to be with her, she is so sunny and hopeful. Perhaps I enjoy her especially because we are so much nearer in age to each other than to the others. Miss Garrettson you will meet in the States this year, I hope. I know you will learn to love her dearly if you do. She has done noble work here. We are all so glad she can have this well-earned rest. . . . Give my love to the ladies at the Rooms, please, especially Miss Wingate. It is such a pleasure to have met so many friends at the Rooms.

MICRONESIA.

LETTER FROM ROSE M. KINNEY.

ANAPANO, RUK, March 10, 1894.

MY DEAR MISS POLLOCK: I wrote you by the Star, but I feel like writing again, because I did not know, or had forgotten then, that I was indebted to you for "Cranford." I let Mrs. Garland take it when it came because she was wishing something new to read on the Star, and she returned it to me when the Star returned. Now, since Mrs. Logan left, and we have settled into quiet ways again, we have been reading it together for our after-dinner entertainment. We all, Miss Abell, Miss Foss and I, send you our hearty thanks for the pleasure you have given us. It is so bright and different from anything else.

There is little to tell since Mrs. Logan left. We adjusted ourselves to the situation, took up the burdens and walked on with them. We are delighted that Miss Foss is with us, and enjoy her much.

I will not try to tell you of our work, for you will see Mrs. Logan, and she will give all the news of the field. The day that she left, one of the girls whom we had loved, and who left when a sister did, came back to say good-bye to Mrs. Logan; and she was so sorry for all of the wrongdoing, and promised so well for the future, that we ventured to take her back. She has

done so well, and been so happy ever since her return, that we are very glad to have her with us again. Then, a few-days since, one other of those who left came for a little talk; and, though she is not ready to come back to right ways of living, she seems to have a love for the old days here in her heart, and I cannot but think the day will yet come when she will be a Christian worker. The girls have all done very nicely since Mrs. Logan left us, and it is a pleasure to care for them.

The tribes on the east side of the island went one day and fought with the one at the north end, and we feared there was to be more trouble, but now we hear they are going to make peace. Otherwise things have moved on very quietly. Just now we are having a serious time with the influenza, which usually comes about twice a year. This time it came suddenly and severely, and many are suffering much with it. It is almost "la grippe." Every girl but one has it, but none of us teachers, and it is all over the island, just the same. I have given medicine to a good many, but the mass I cannot reach.

This day has been perfect, and the sea beautiful,—a few white sails, enough to give life to the scene. I wish you could have seen it as we have done.

I pray God he will give you all of the money and workers needed to carry on the work that is waiting to be done.

TURKEY.

LETTER FROM MISS CORINNA SHATTUCK.

ORFA, TURKEY, July 23, 1894.

DEAR MRS. WILLCOX: Have you heard how I celebrated the Fourth this year? Being quite without American companionship, I could scarce do better than arrange for our public examinations and closing exercises for the girls' high school on that day. We began at half past five in the morning in the church, and leaving somewhere about nine, I had taken the hand of a large number of our audience of five or six hundred. All passed off satisfactorily, I think, to the people as to ourselves. Our dear girls did themselves credit for what had been attempted by them. Our school is yet young, and their essays were far from "finished in style," but they were to us teachers, at least, encouraging; and the four Seniors, in all their exercises, showed a dignity and self-possession which was the result of their training, for girls here are very little accustomed to appearing in public, and this was the first class to graduate from our school. Their singing, accompanied by the little organ played by the teacher, Osama, was very good; in one or two pieces a few boys from the high school helped in the alto, pleased to be trained and to share in the exercises with us.

I have delayed writing, hoping to report that the four Seniors, now graduates, are to go to Aintab for further study. The matter is yet undecided for each. You may be interested in efforts. One has a father quite able to send her, but he says, "It is enough that my daughter has had the full privileges of this school; she is now a large girl (probably sixteen), and it does not comport with my own, or the ideas of Oorfa people in general, that she give more time to study." I have just learned that she has a little money left her by her mother, and advised her urging her father to allow her to go by means of that, and that she get her good stepmother to join with her in persuading her father. I have sent (all unbeknown to the girl) two men, said to be influential with her father, separately to talk up the matter also.

Number two is the daughter of a widow, whose older brother has just brought home two motherless little ones to be cared for. The other brother is unmarried, but "in debt, and out in a village at work." She said: "I will write him a letter; and won't you please write him also, urging him to give the small sum assigned for by board and tuition? I hope he will do it, for he only of all the family was with father when he died, and received the orders to educate me just as far as circumstances would allow."

Number three is a Gregorian, and also daughter of a widow with an only son, about twenty, caring for the family of four. He came with his sister, and said he would try to borrow the one and one-half pounds asked for tuition and board (a mere fraction of the real expense, but allowable for such as she), and he would somehow pay traveling expenses and clothe her. He was quite unsuccessful in attempts to secure the money, and a few days ago I called on one of the prominent women of their church, the mother of one of our pupils, and urged her getting a contribution for the girl from their people, and a promise she should teach for them after studying one year abroad. She thought it unwise to say anything now about her teaching, but said she would herself help her and try to get others interested; but she added, "My husband is the only one who cares for education of girls in our church, and he is no person for public leadership." I should have said I long ago sent word to one I thought could work up the matter, and he sent the priest around to see the family; after which the girl said: "I don't believe they will send me, for our priest came and said, 'They will require her wearing stockings and better shoes, and in many ways open a way for expenses you cannot bear; and, after all, what will be the difference? Will not she marry in a year or two?'"

Number four is the only daughter in the home of one of the most devoted of wives and mothers. The husband is bedridden and dumb, by a stroke of palsy three and one-half years ago, one son supporting them all. The

mother says, "Yes, we want her to go; and then the poor father weeps," the wife says, "because he can do nothing to help her to go." I have decided I shall send her if I can get the others to go. Our good women are pledged to the help, again this year, of one they aided last year, and can hardly be asked to do more. You shall know later if the four get off to school.

It is hot here now; till within a week it has been very breezy and comfortable. We should expect a big thundershower if in the home land, but not a drop can we expect till the middle of October or later.

July 25th.—We actually had a big thunderstorm last night. I am not yet sorry for my plan to remain here, though it was not the plan to remain all the time in Oorfa, but to do work in Adayamen and Besne after about this time. The touring I have given up because of increased quarantine, and, indeed, I shall not be surprised if the cholera reaches Oorfa. I am very well and sleep outside, using my traveling bedstead on the veranda. As yet the heat at night has not been severe, and I waken with an unusual degree of refreshment. The one snowstorm of last winter is furnishing snow for the comfort of sick and well,—a very great luxury since we cannot have ice.

And what am I doing this summer? Till within four days lessons have continued in school; but on Friday we closed the boys' high school, the teachers being unable to continue to the end of the month, and the pupils suffering from sore eyes and various ailments. I hope the committee are convinced that attempts at school the last of July are useless. They now say they will open earlier and close earlier. We attempt for our girls' department but nine months instead of ten. Just now I am attempting to get up my correspondence, which, despite all proper effort, will run behind in term time. I am going, sometime, to a class we call "summer school," which, if the weekly gatherings attempted are successful, I will repeat later.

I have read a book of some three hundred pages sent me two years ago, which I knew I should enjoy, but being of local interest, my associate could not enjoy it with me; and we have read our much or little for recreation together during the past two years. It has been really very little the past year, as she has had her eyes for study and writing.

There are many little things for the schools I want to do, and can do in the home but could not in camp life; buildings are to be repaired and rearranged for kindergarden, possibly desks made for our school, etc., etc. It is a real comfort to be able to remain at home one vacation and do the work leisurely that needs to be done; and there is no limit to work on Armenian. I hope to visit in the homes somewhat, but not to any wearisome extent, except as I can do special good. I am desirous of being used for what-over service may open for me among the people, yet aim at no very special attempts during the time of heat.

LETTERS FROM MRS. MYRA P. TRACY.

MARSOVAN, June 12, 1894.

DEAR MISS WINGATE: I have wished many times to write you, but have found so much missionary work to do that I could not find time for letters. Just now my time is wholly occupied in caring for cholera patients, or, rather, in preparing and giving out medicines to those who come for them. Dr. Hamlin's mixture, and the other means which he recommends, have been wonderfully successful in Marsovan. I pity the other cities where there are no missionaries and no educated physicians to care for them. Please ask the ladies in the Friday meeting to pray for the people of Turkey who are suffering from the pestilence. Daily prayer meetings are held in the Protestant church, and the Mohammedans and nominal Christians go to the cemeteries to pray.

I write now in behalf of a young Armenian woman who left here for Chicago to find her husband. She found him, but he would not accept her, and she was left a stranger in Chicago. I had a letter from the Armenian with whom she went to America, Mrs. Shelinian, now in Fresno, California, that this young woman was left in the care of Mrs. C. C. Lake, or, rather, the Woman's Temperance Union, care of Mrs. Lake. An uncle has brought a letter for me to forward to the poor, lonely woman, but I have not her address. I send to you, begging that you will try to reach her. She has no friends able, I believe, to send her the money to return to Turkey. I will try to send with this a letter to those who support our Bible reader. But I have no time to write except at the close of a hard day's work, when I am too tired to hold the pen.

I am very thankful for the little visit to Chicago, and that I was able to visit the Rooms, and know you and some of the workers there. I read the account of the Friday meetings with the greatest interest.

In spite of all our trials we have much to encourage and cheer us. The Minnesota ladies are lovely. If we had looked all America over we could not have found any better fitted for the work than they are. We miss the dear teachers who have left us, Miss Fritcher and Miss Wright. There is work for them here, and a warm welcome if God permits them to come back.

MARSOVAN, June 18, 1894.

DEAR FRIENDS: You have long wished to hear about your Bible woman. I am sorry that I could not find time to write you about her. Her name is Miss Teranoohi. She and one sister live with an aged aunt, Doodoo, who lived with us nearly twenty-one years, and is greatly beloved by us all.

Miss Teranoohi is doing a good work in teaching the women to read and in reading and explaining the Bible to them. She is very much beloved by those she teaches. I went with her once to visit all her pupils, and I was very much pleased with what I saw of her work. She goes one day in the week to a most neglected part of the city, where there are only the homes of the poor. She is warmly welcomed in all these homes, and her face is lighted with joy as she tells me of her visits and of what the women say as they listen to the Word of God. "We did not know that there were such sweet words as these in the Bible." "Did God send you to me to-day?" She says she asks God to direct her what to read and what to say, as she enters upon the work of the day. In these days of cholera she says there is a more earnest desire to listen to the truth than she ever saw before. She is also a blessing in teaching them how to avoid cholera, and what to do if it comes.

You will pardon only a little note now. I am very tired after giving out medicines for cholera all day. I thank you, we all thank you, for sending the money to support this Bible woman. The Lord will bless you for it.

LETTER FROM MRS. EMMA M. BARNUM.

HARPOOT, TURKEY, Jan. 22, 1894.

MY DEAR FRIEND: I think I wrote you in the summer that when we decided how we would use your money we would report to you. We had hoped that a new Bible woman could be started somewhere, and that your money would be used for that. But our missionary force has been so small lately that none of the ladies have been able to tour and start new work, and all the old Bible women are adopted, of course. Another plan was to have all the Bible women come to the school for a few weeks of study in the fall, and your money would help to make it possible. But, for various reasons, that plan also failed, and only one Bible reader came. We shall not be discouraged, but try again, and I hope with better success.

In the meanwhile an urgent plea for help has come from another quarter; and as Miss Wingate wrote that she did not think you "would hold strenuously to Bible women's work" if some other need appealed to you, we have decided, after a good deal of consultation, to use the money for this object.

In the eastern part of the city there is a large girls' school, and, with the exception of the missionary schools on this side of the city, it is the largest and best school in the field. It is taught by our graduates, and fits girls for the college. Up to this year the Board has paid half the expenses, the people making up the other half. But with the "retrenchment" the help for this school had to be cut down. The brethren want to work bravely, but their church expenses have been heavier this year, and this added burden is more than they can stagger under, and they are running into debt. I try to visit the school once a week, and feel a great interest in it. It is under good management, and is exerting a wide and blessed influence in that part of the city, having over a hundred pupils, most of them from Syrian and non-Protestant homes. My father and I attended a little examination there a few

days ago, and were much pleased both with the progress made and the thoroughness of the drill. The Armenian New Year comes twelve days later than ours, and their Christmas is five days after that, so we are having our vacation now, but the new term will open this week. My father and mother are well, and join with me in best wishes.

LIFE MEMBERSHIP.

AMONG the notices read on Sunday morning in the little Baptist church in D., was one appointing the annual meeting of the Woman's Foreign Missionary Society on the following afternoon.

Poor Aunt Dolly! What a state of agitation she manifested. She put on her glasses and took them off, put them on again, and peered over their silver bows, and seemed to be seeking some one in the congregation.

Usually a model of attention during all the services of the sanctuary, all who were near her felt that something was out of joint. That she did not join in the singing was matter of notice, rather than of regret, to the young girls who occupied the seat in front of her; for they could not know that the voice, now so thin and cracked, had in her girlhood days rung out clear and sweet, leading many hearts upward on its volume of praise.

Scarcely had the benediction been pronounced when one of these young girls felt a gentle hand on her shoulder.

She turned, and said with a pleasant smile, "Yes, Aunt Dolly; what can I do for you?" for all loved and respected Aunt Dolly, and were happy to serve her.

"It is not you I want, Rose, but your sister Mary. She is collector for the woman's society, isn't she?"

"Yes," said Rose; "but she is sitting with Uncle James this morning, and will not come till Sunday-school time. Will not I do as well?"

"No, thank you, dear; I will go out and meet Mary."

In a few minutes the two were walking back together in earnest conversation.

"Why, I did not come for your money, dear auntie," Mary was saying, "because I knew you had made yourself a life member, and paid your twenty-five dollars once for all."

"Do tell, my dear child," was the response, "if that is your idea of life membership! Did you think I had been saving up that money for three years to purchase exemption from further payment and service?"

"But that is certainly what it means for some persons," said Mary. "The first year I was collector I called on one life member for the annual tax, and although she had been made life member not by her own payment, but as a gift from a friend, I received a rebuff which I have never forgotten; so now I am almost afraid to call on life members. Not that I was afraid to call on you, Aunt Dolly, but I thought—I thought"—

Here Mary hesitated, for she felt that the sentence she had begun would have rather an awkward close. She knew that Aunt Dolly's means were limited, and thought that having just given twenty-five dollars she ought not, at least this year, to be asked for any more.

Perhaps Aunt Dolly noticed the embarrassment ; at any rate, she relieved her from it by saying quickly : “ Now, my dear, you must remember that although I am a life member, I am an annual member, too. If for nothing else, I would give my dollar a year as a thank offering that I have been able to give twenty-five dollars extra. Life membership means, I think, life interest, and love, and service, and does not deprive one of the privilege of yearly payment with the rest. And, Mary dear, you would better call on all the life members for their annual tax, unless positively forbidden to do so. I am sure the most of them will receive you graciously, and very gladly give you their dollar.”

Then Aunt Dolly handed out hers, and went home ; and Mary went to her Sunday-school class with a smiling face and a happy heart, wishing the world were full of Aunt Dollies.—*Selected.*

WHAT ANY GIRL CAN DO FOR MISSIONS.

IN 1860, Bishop Morris was presiding at an annual conference in one of the most prosperous portions of the Church. In the examination of character he called the name of an excellent minister, a good friend of missions, whose voice was often heard in earnest appeals for their support.

“ Brother,” said the Bishop, “ what is the amount of your missionary collection ? ”

“ Well, now,” said he, “ Bishop, before I tell you how much I have, I must tell you how it was collected. At the last conference I was sent to a church that had never done a great deal for the missionary cause. They never allowed a subscription to be taken for the support of missions ; they never allowed anything in that line except an earnest appeal once a year for missions, if the preacher would make one, and then to pass the plates and receive in ready cash what the people were disposed to give.

“ For the last ten years they had never given in their annual collection more than twenty-five dollars, nor less than fifteen dollars. When I went there last year the church needed repairing, and they must rebuild their parsonage ; and feeling themselves in rather straitened circumstances, they gravely resolved that, for that year, at least, the missionary society must get along without their contribution, and the pastor was requested not to present the cause for a collection during the year. It seemed almost a necessity. I fell into the trap, and we agreed together to take no missionary collection.

“ The next Sabbath, at the close of the service, I, as was my custom, invited persons to come forward and join the church. Among those who presented themselves was a young girl who had been away at school, but whose mother was so sick that she had sent for her to come home to attend her. She handed me her letter, and as she did so asked me if we had appointed all our missionary collectors for the year, saying that she had been a collector where she had been at school, and was in the habit of gathering funds every week for the missionary cause ; that she loved the work, and would be glad to continue in it. On hearing the statement her countenance was sad ; she stepped down from the kneeling board, on which she was standing, and returned to the pew. On Monday morning she called on me for a collector’s book. I told her that I had none. Indeed, there never had

been one in that church. Whereupon she wrote to her former pastor to send her a missionary collector's book. When it came she presented it to me, that I should certify in it as to her good character, and that she was authorized to receive money for the support of our missions."

This pastor went on to say in that conference: "The whole affair soon passed out of my mind, and was forgotten. We repaired the church and rebuilt the parsonage, and paid the bills of both. I received a comfortable support, notwithstanding the alleged poverty of my people. Yesterday morning, when, carpet bag in hand, I was starting for the conference, I saw that young girl coming through the gate and up the walk which led to my house. She said, 'I understand you are going to the conference.' 'Yes,' was the reply. 'Here,' said she, 'is a little missionary money which I have gathered during the year;' and that faithful girl counted out seventy-six dollars which she had quietly collected in a community where the church had never given more than twenty-five dollars, under the most stirring appeals of its pastor. Bishop, the amount of my missionary collection this year is seventy-six dollars."—*Pastor's Missionary Manual*.

Home Department.

STUDIES IN MISSIONS.

THE NEW MISSION IN GAZALAND.

History: Pinkerton's Exploration. See "Two Missionary Lives," *Mission Studies*, May, 1887. Mr. Richard's subsequent journey.

The Work at Luhaubaue: When begun? What was accomplished there?

Reasons for Removal. See Dr. Judson Smith's Paper on "The Evangelization of Africa," in Report of the American Board, 1893.

Expedition of Wilder and Bates in 1887.

Expedition of 1892. See *Missionary Herald*, January, 1893.

Give Location of the Mission. What grants have been made by government? *Herald*, 1893, page 304.

The Mission Force: The Missionaries; their Zulu Helpers. *Herald*, 1893, page 222. Letter from Selina Medina, *Mission Studies*, August, 1894.

The Journey: Give full account, and note modes of travel. Why did one of the missionaries need to turn back? *Missionary Herald*, 1893, page 410; Miss Jones's Letter in *Mission Studies*, December, 1893.

Describe the Site of the New Mission and its surroundings.

The People: Of what race? How many seem accessible at present? What hope for the future?

Beginnings: What work has been accomplished at the station? What missionary work is being done? *Mission Studies*, March, 1894; Letter from Miss Jones, *Mission Studies*, July, 1894; also in *Herald*, July, 1894.

Their Neighbors. See Mr. Wilder's letter in *Herald*, June, 1894.

Helps will also be found for this study in the November number of the *Mission Studies*, which may be obtained at 59 Dearborn Street, Chicago.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1894.

ILLINOIS.

BRANCH. —Mrs. W. A. Talcott, of Rockford, Treas. Alton, 8; Amboy, 10; Chicago, Englewood, Trinity Ch., 13.82; Lake View, 5; Danville, Mrs. A. M. Swan, 20; Evanston, 99; Galesburg, First Ch. of Christ, 37.50; Hinsdale, 8; Lyonsville, 25.90; Normal, 4.50; Oak Park, 311; Pittsfield, 10; Plainfield, 28; Ravenswood, to const. L. M's Mrs. J. H. Sharp, Mrs. W. R. Roberts, Mrs. B. V. Emery, 40.34; Rogers Park, 7; Rockford, Second Ch., 110.25; Sandwich, 16.45; Sheffield, 13.50; Udiua, 5; Wheaton, College Ch., 5; Wilmette, 6.20,	784 46
JUNIOR: Somonank,	5 00
JUVENILE: Chicago, Lake View, Coral Workers, 3; Joy Prairie, 12.50; Woodburn, 6,	21 50
THANK OFFERINGS: Chicago, Warren Ave. Ch., 20; Marshall, 10.85; Ravenswood, 34.66; Rockford, Second Ch., 22.30; Sandwich, 60.33; At Mission Rooms, Chicago, Sept. 7, 145.10,	293 24
C. E.: Ashkum, 5; De Long, 10.40; Plainfield, 2.75; Quincy, 10,	28 15
JUNIOR C. E.: La Grange, 3; Marshall, 6.75; Quincy, 2; Sandwich, 5; Wheaton, First Ch., 4,	20 75
Total,	1,153 10

The total Thank Offering at the Mission Rooms Sept. 7 was 285.10, and is credited in this report to the different branches.

INDIANA.

BRANCH. —Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Ft. Wayne, Plymouth Ch., 10; Indianapolis, Plymouth Ch. C., 2.10; Terre Haute, First Ch., 13.80,	25 90
JUNIOR C. E.: Ft. Wayne, Plymouth Ch.,	1 00
SUNDAY SCHOOL: Orland,	5 00
Total,	31 90

IOWA.

BRANCH. —Mrs. C. E. Rew, of Grinnell, Treas. Alden, 16.90; Algona, 16; Atlantic, 20; Burlington, 23.25; Cedar Rapids, 25 cts.; Charles City, 25.50; Chester Center, 4.40; Corning, 5; Denmark, of wh. 25 to const. L. M. Mrs. Sias Dewey, 44.25; Des Moines, Plymouth Ch., 7.40; Dysart, Carrie Smith, 1; Eldon, 2.37; Genoa Bluffs, 7; Independence, 5.50; Lawler, Mrs. S. M. Crandall, 5; Lewis, 5; Mt. Pleasant, 21.06; New York, Mrs. S. D. Upham, 2; Oskaloosa, 6.90; Owens' Grove and Portland, 5; Peterson, 13.75; Pilgrim, 5; Preston, 5; Quasqueton, 1.75; Mrs. M. E. Wright, 1, Mrs. D. S. Woodruff, memorial for her daughter, 10; Red Oak, 10; Sabula, Mrs. H. H. Wood, 5; Sioux City, First Ch., 4.25; Storm Lake, 5.50; Stuart, 10; Sheldon, 25; Tabor, 17.50,	337 53
JUNIOR: Clay, 17.60; Grinnell, Seek and Save Soc'y, 7.28; Y. L. Soc'y, 25.31,	50 19
JUVENILE: Corning, Busy Bees, 1; Eldora, Coral Workers, 25; Grinnell, Busy Bees, W. B., 3.73; Sibley, Cheerful Givers, 22.37; Webster City, Cheerful Givers,	557 10
C. E.: Daveuport, 16.32; Decorah, 60; Emmetsburg, 10,	86 32
SUNDAY SCHOOLS: Belle Plaine, 1.20; Des Moines, Plymouth Ch., 17.94,	19 11

SPECIAL: Corning, Miss Clarissa Foot, for Miss Chambers' School, 5; Grinnell, a Friend, for Marsovan, 10,	15 00
THANK OFFERINGS: Chester Center, 7.65; Cedar Rapids, 25; McGregor, 48.86; Oskaloosa, 24.75; Independence, 3.50; Tabor, 37; Mission Rooms, Chicago, Sept. 7, a Friend, 25,	171 76
Total,	737 04

KANSAS.

BRANCH. —Mrs. W. A. Coats, of Topeka, Treas. Burlington, 6.25; Kirwin, 17.60; Newton, 2.50; Parsons, Friends, 3; Plevna, 5.05; Smith Center, 12; Topeka, Mrs. O., 2; Wellsville, 10; Westmoreland, 5.28,	63 68
C. E.: Seneca, 5; Wellington, Junior C. E., 5; Wakefield, S. S., 5,	15 00
Total,	78 68

MICHIGAN.

BRANCH. —Mrs. Robert Campbell, of Ann Arbor, Treas. Alma, H. M. S., 6; Addison, 5; Benton Harbor, 5; Greenville, 10; Hancock, to const. L. M. Mrs. Lucy M. Rhodes, 25; Lake Linden, 26.50, of wh. 25 is a "Special," Special, from a Friend, "A leaf from the Prickley Pear," 30; Olivet, 8.16; St. Joseph, 11; Union City, 15.15; West Adrian, 5,	146 81
JUNIOR: Benzonia College, Mission Band, 20; Cooper, 10; Greenville, 5; Olivet, Y. W. C. A., 16.47; South Haven, C. E., 15,	66 47
FOR DEBT: Richmond, Mrs. Seth Latrop,	1 00
THANK OFFERINGS: Flint, L. T. S., 1, M. L. L., 5; all for Marsh Piano Fund, 6; Whittaker, 32.71; Mission Rooms, Chicago, Sept. 7, Friends, 103,	141 71
Total,	355 99

MINNESOTA.

BRANCH. —Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Ada, 2.75; Appleton, 1.87; Austin, 5.30; Benson, 1.33; Big Lake, 1.15; Burrtrum, 50 cts.; Crookston, 1.80; Detroit City, 5; Excelsior, 2.80; Fergus Falls, 1.55; Fertile, 2.02; Glyndon, 3.60; Grey Eagle, 43 cts.; Hawley, 1.50; Hopkins, 1.21; Lake Park, 52 cts.; Maple Bay, 82 cts.; Mentor, 1.70; Moorhead, 41 cts.; Morris, 1.01; Northfield, 34.75; Ortonville, 55 cts.; Rochester, 40.50; Round Prairie, 1.65; St. Paul, Atlantic Ch., 5, Plymouth Ch., 19.17; Sank Centre, 1.67; Stillwater, 1.83; Waseca, 12; Winona, First Ch., 82.40; Zumbrota, 10.21,	247 00
JUNIOR: Winona, First Ch.,	79 25
C. E.: Boone, Ia., Pres., 10; Clearwater, 2; St. Paul, Plymouth Ch., 14; Waseca, 5; Zumbrota, 17.18,	48 18
SUNDAY SCHOOLS: St. Paul, Plymouth Ch., 1.87, Zumbrota, 4.81,	6 68
THANK OFFERINGS: Minneapolis, Miss Lora Hollister, 5; Mission Rooms, Chicago, Sept. 7, a Friend, 3,	8 00
Total,	389 11
Less expenses,	48 77
Total,	350 34

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aunity, 14; Breckenridge, 7.30; Kansas City, Olivet Ch., 15.47; Kidder, 5.60; Lamar, 1.75; Lebanon, 10; Neosha, 9.10; Pierce City, 5.45; Springfield, First Ch., 10.50; St. Joseph, Tabernacla Ch., 5.92; St. Louis, Pilgrim Ch., 25, Central Ch., 15.41,	125 50
JUNIOR: Amity, S. S., 2.74, C. E., 1.26; Breckenridge, S. S., 2.66; Brookfield, S. S., 7.80; Carthage, C. E., 5; Dawn, S. S., 2.20; Kansas City, Clyde Ch., C. E., 5; Olivet, Junior C. E., 2.50; Pierce City, S. S., 10; Springfield, First Ch., C. E., 5, German Ch., S. S., 2, C. E., 3; St. Louis, First Ch., C. E., 10; Windsor, C. E., 6,	66 16 14 55
JUVENILE: Breckenridge,	
Total,	206 21

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Mayville, 10; Oberon, 5; Fargo, First Ch., 15; Cummings, 3; Grand Forks, 5,	38 00
JUVENILE: Cummings, Christian Soldiers, 4; Buxton, Pearl Gatherers, 3,	7 00
Total,	45 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mite-hox Soc., 4.10; Berea, 3; Berlin Heights, 10; Bowling Green, 5; Chatham Centre, 5; Cleveland, Trinity Ch., 10; Elyria, 66.19; Garrettsville, 15; Harbor, Second Ch., 8.85; Lyue, 10; Marblehead, 13; Marietta, 7; Oberlin, 45; Randolph, Mrs. Meriam, 5; Richfield, 24.60; Strongsville, 5; Toledo, Central Ch., 7.50, First Ch., 10,	419 24
C. E., Brecksville, 10; Columbus, Eastwood Ch., 10; Kirtland, 3; Richfield, 5,	28 00
JUNIOR C. E.: Berea, 50 ets.; Brooklyn, 1.50; Cleveland, East Madison Ave. Ch., 50 ets., Euclid Ave. Ch., 1.25, First Ch., 1, Franklin Ave. Ch., 1.13, Grace Ch., 50 ets., Hough Ave. Ch., 2.67, Irving St. Ch., 50 ets., Lakewood Ch., 1, Lake View Ch., 58 ets., Mt. Zion Ch., 25 ets., Park Ch., 25 ets., Pilgrim Ch., 1.50, Plymouth Ch., 40 ets., Trinity Ch., 50 ets., Union St. Ch., 50 ets.; Columbus, Plymouth Ch., 4; Richfield, 5; Windham, 2.90,	26 43
INTERMEDIATE C. E.: Cleveland, Euclid Ave. Ch.,	1 25
JUVENILE: Elyria, Little Helpers, 15; Oberlin, 10,	25 00
FOR THE DEBT: Pittsfield,	3 00
THANK OFFERINGS: Burton, 5.15; Marietta, 21.15	26 30
Sale of curios,	20 00
SPECIAL: Mrs. Lobdell, of Marietta, for pupil under Rev. J. P. Jones, Madura,	15 00
SUNDAY SCHOOL: Elyria,	20 00
	584 22
Less expenses,	12 75
Total,	571 47

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 6.50; Colorado Springs, First Ch., 25; Crested Butte, 13; Denver, First Ch., 55, Second Ch., 10, South Broadway Ch., 14.20; Grand Junction,
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6; Highlandlake, 10; Pueblo, First Ch., 10; Rico, 22.40; Trinidad, 5; Walsenburg, Mrs. C. H. Bissell, 1,	178 10
JUVENILE: Boulder,	1 75

Total,

179 85

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 12.70; Wakonda, 5; Sioux Falls, Thank Off., 5.70,	23 40
Less expenses,	1 00
Total,	22 40

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Delevan, 11.12, Dr. H. R. Faler, 1; Endeavor, Mrs. Child's Thank Off., 2; Elroy, 3.12; Janesville, 25; Lake Geneva, 6.50; Leeds, 7; Menasha, 15; Sparta, 18.50; Tomah, 6.55; Wauwatosa, 14; Wisconsin, by Miss Nutting, 43 ets.,	110 22
THANK OFFERING: At Mission Rooms, Chicago, Sept. 7, Wisconsin Friend,	3 00
FOR THE DEBT: Endeavor,	22 50
JUVENILE: Endeavor, self-denial of a Coral Worker, 1; Wauwatosa, 4.50,	5 50
	141 22
Less expenses,	2 76
Total,	138 46

LIFE MEMBER: Janesville, Mrs. Francis Bottsford.

CHINA.

Pang-Chuang.—Mrs. C. F. Peek, Extra-Cent-a-Day,	7 00
Total,	7 00

MASSACHUSETTS.

Newton Centre.—Junior C. E.,	1 00
Total,	1 00

MICRONESIA.

Thank Off. at Mission Rooms, Sept. 7,	5 00
Total,	5 00

PENNSYLVANIA.

Allegheny.—C. E.,	3 00
Total,	3 00

TENNESSEE.

Grand View.—Mrs. M. C. Ells, 1, Miss Wood, 50 ets.,	1 50
Total,	1 50

TURKEY.

Thank Off. at Mission Rooms, Sept. 7,	1 00
Total,	1 00

VERMONT.

Saxton's River.—C. E.,	5 00
Total,	5 00

Receipts for the month, 3,893 94
Previously acknowledged, 39,251 88

Total since November 4, 1893, \$43,145 82

MISS JESSIE C. FITCH,

Ass't Treas.



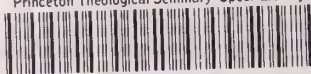
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